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ART. I. — *Adventures on the Columbia River, including the Narrative of a Residence of Six Years on the Western Side of the Rocky Mountains, &c. Together with a Journey across the American Continent.* By Ross Cox. New York. J. & J. Harper. 1832. 8vo. pp. 335.

To those who are accustomed to see only men who are civilized and beasts which are tamed, and to travel through countries filled with cities and villages, whose shores are frequented by ships, and whose rivers are bordered with busy settlements, the offspring of commerce and manufactures, or of agricultural industry, — the description of Nature's wild wastes and wild men and beasts, of the sea beating on shores every where desolate, of rivers pouring out their waters in vain, and made tributary in nothing to the comfort or wealth of man, and of miserable coverts or caves which afford an occasional shelter to the barbarous denizens of the forest, — appears like romance, and draws largely upon their credulity, and their confidence in the writer's fidelity. We follow the traveller in such regions with great eagerness, as he recounts his adventures, however wonderful, and know not what abatements to make for his love of the marvellous, or for the coloring which he may have imparted to his heroic achievements, and his "hair breadth 'scapes." We have no right to call in question Mr. Cox's fidelity, nor are we so disposed; remembering full well how many things which have surpassed our faith, have turned out to be true, and

how many things which have been regarded as fictions, have proved to be sober realities.

Soon after the fitting out of the *Tonquin*, the first vessel of the "Pacific Fur Company," from New York, in the autumn of 1810, Mr. Cox, seized, like many other sanguine persons, with the love of adventure, and with the strong persuasion of the truth of the exaggerated account of riches which were to pour out from the *Columbia*, procured for himself the appointment of clerk in the company of a second vessel, the *Beaver*, which sailed from the same place, in the autumn of the following year.

We pass over the account of the voyage, and the visit to the Sandwich Islands, before the inhabitants were converted to Christianity, who are pronounced, however, by Mr. Cox to have been more promising subjects of moral culture than any untutored people he has met.

On the 5th of May, 1812, the vessel in which our author embarked, reached the *Columbia* river; and while about, to enter it, the company were greeted, to their great delight, by some of the company which preceded them in the *Tonquin*, who came down the river in a barge for this purpose. With the addition made by the men who arrived in the *Beaver*, the whole Company at Fort Astoria (so called in honor of John Jacob Astor, "the chief proprietor" of the Pacific Fur Company,) amounted to one hundred and forty men. A melancholy detail of particulars is given concerning the *Tonquin*, and the fate of the crew, growing mainly out of the irreconcilable enmity between the captain and some of the other officers and partners. The conclusion of this detail is tragic beyond measure. The *Tonquin* arrived at the *Columbia* about the close of March, 1811, after a series of disasters, and bad management, and loss of lives, and on the 5th of June following sailed on a trading expedition to the northward, with most of the survivors of its former crew. It was not many days after its departure from the *Columbia*, that the vessel was visited by several natives from a village on the coast, with the inhabitants of which a trade in furs had been commenced; but the visitors not being treated with sufficient prudence and kindness, and allowance for their peculiarities, on the part of the captain of the vessel, who was alike presumptuous and severe, they rallied their associates, flocked to the vessel in great numbers, and absolutely thronged

every part, before the captain, despising such foes, could be made to perceive any danger.* They would not retire by persuasion or command; and no sooner did the captain add threats, than a simultaneous war-shout and hostile attack commenced. The captain and crew, unprepared for this sudden onset, were soon overpowered, except Anderson the boatswain, and two persons named Weekes. These got possession of the cabin, whither the Indians, from fear of the fire-arms, did not dare to follow them. Anderson and his two associates, despairing of escape, laid a train to the powder magazine, and from the cabin windows made the Indians, who were in the canoes, understand that if they were permitted to escape in one of the ship's boats, and the canoes were kept at a distance, the Indians should take quiet possession of the vessel. These terms being agreed to, Anderson and his comrades lowered themselves from the cabin windows, fired the train, and without being molested, pushed for the mouth of the harbour. The result we give in the words of Mr. Cox.

"Hundreds of the enemy now rushed on deck to receive the long expected prize, shouting yells of victory; but their triumph was of short duration. Just as they had burst open the cabin door, an explosion took place which in an instant hurled upwards of two hundred savages into eternity, and dreadfully injured as many more. The interpreter who by this time had reached land, states that he saw many mutilated bodies floating near the beach, while heads, arms, and legs, together with fragments of the ship, were thrown to a considerable distance on the shore.

"The first impression of the survivors was that the Master of Life had sent forth the Evil Spirit from the waters to punish them for their cruelty to the white people. This belief, joined to the consternation occasioned by the shock, and the reproaches and lamentations of the wives and other relatives of the sufferers, paralyzed for a time the exertions of the savages, and favored the attempt of Anderson and his brave comrades to escape. They rowed hard for the mouth of the harbour, with the intention, as is supposed, of coasting along the shore

* These particulars, with what follows concerning the fate of the Tonquin and its crew, are drawn from the narrative of an Indian, whom Mr. M'Kay had taken on board as an interpreter. During the slaughter which ensued, he jumped overboard, and was received into a canoe, concealed, and rescued by some of the women.

to Columbia ; but after passing the bar, a head wind and flowing tide drove them back, and compelled them to land late at night in a small cove, where they fancied themselves free from danger ; and where, weak from the loss of blood, and the harassing exertions of the day, they fell into a profound sleep.

"In the mean time the terror of the Indians had in some degree subsided, and they quickly discovered that it was by human agency so many of their warriors had been destroyed. They, therefore, determined on having the lives of those who caused the explosion ; and being aware, from the state of the wind and tide, that the boat could not put to sea, a party proceeded after dark cautiously along the shore of the bay, until they arrived at the spot where their helpless victims lay slumbering. Bleeding and exhausted, they opposed but a feeble resistance to their savage conquerors ; and about midnight their heroic spirits mingled with those of their departed comrades." p. 66.

Of the Company now at Astoria, a sufficient number being left to man their fort on the Columbia, three proprietors, nine clerks, fifty-five Canadians, and twenty Sandwich-Islanders took their departure for the interior, in bateaux and light-built wooden canoes, upon that river, on the 29th of June, 1812.

"The Columbia is a noble river, uninterrupted by rapids for one hundred and seventy miles, one hundred of which are navigable for vessels of three hundred tons. It is seldom less than a mile wide ; but in some places its breadth varies from two to five miles. The shores are generally bold and thickly wooded. Pine in all its varieties predominates, and is mixed with white oak, ash, beech, poplar, alder, crab, and cottonwood, with an undergrowth of briers, &c., through which our hunters made many ineffectual attempts to pass. The navigation is often obstructed by sand-banks, which are scattered over different parts of the river below the rapids, and are dry at low water. In the neighbourhood of these sand-banks the shores are generally low, and present some fine flat bottoms of rich meadow ground, bordered by a profusion of blackberry and other wild shrubs : in the deep and narrow parts of the channel the shores are bolder. The river, up to the rapids, is covered with several islands, from one to three miles in length ; some of which are fine meadows, and others well wooded. Great caution is required to avoid sunken trees, called snags or planters, and by the Canadians *chicots*, which are generally concealed under the surface of the water ; and which, if they come in contact with canoes sailing rapidly, may cause them to sink, if assistance be not at hand." p. 73.

On the 4th of July the party reached the first rapids, and having encamped on shore, equipped themselves for battle, and prepared themselves to defend the extremities of the portage in case of an attack by the Indians; knowing from the experience of others that they were here great thieves and ready to accomplish their purposes by violence, if an occasion of probable success should offer. "At the upper end of the portage," says Mr. Cox, "while we were reloading the canoes, a number of the natives, several of whom were armed, assembled about us: they conducted themselves peaceably; but our numbers and warlike arrangements enforced respect." A few miles above, checked by the narrows and the strength of the current, they again encamped. At these narrows, the waters of the Columbia, for the distance of three miles, are compressed into a channel not exceeding sixty or seventy yards in width. Above these narrows, for four or five miles, the river is a continued rapid, and at the upper end rushes through a channel not more than fifty yards wide, between two strata of rocks projecting towards each other from the opposite shores; and "through this narrow channel, for upwards of half a mile, the immense waters of the Columbia are one mass of foam, and force their headlong course with a frightful impetuosity." Here the portage was nine miles, and here again the travellers were obliged to keep on their guard against the natives hovering around them and watching opportunities for plunder. We cannot follow our author in his account of the progress of the party, and must give, instead of his Journal up the river beyond the rapids and narrows which we have mentioned, the following summary.

"Here and for several hundred miles further upwards, the country assumes a new aspect; it is free from any rising grounds or timber, and on each side nothing is to be seen but immense plains stretching a great distance to the north and south: the soil is dry and sandy, and covered with a loose, parched grass, growing in tufts. The natives reside solely on the northern side: they have plenty of horses, and are generally friendly. Here also rattlesnakes are first seen, and are found for four or five hundred miles farther on. Between this place and Lewis River the Columbia is interrupted by several rapids, some of which are trifling, others dangerous; but there are long intervals of smooth current, which occasionally allow-

ed us to hoist small sails, and thereby diminish the laborious duty of the canoe-men in paddling." p. 80.

The food of the travellers up the river, till they passed the rapids, besides what they carried with them, consisted of salmon, which they purchased of the natives, and a quantity of valuable roots, affording a good substitute for potatoes. These roots are called by the Indians *wappittoo*. They are not found above the rapids. The party now began to feast upon horses, and after overcoming the first feeling of disgust, they found horse flesh, especially that of tamed and well fed horses, not inferior to good ox beef. On the 28th of July the party reached the Wallah Wallah river without being molested by the natives. This river is rapid and narrow; and about fourteen miles below Lewis river, which last the travellers reached on the 31st of July. This river at its "junction with the Columbia, is upwards of six hundred yards wide." Here the party divided, one portion proceeding up the Columbia about two hundred miles to the trading establishment of Oakinagan river, which falls into the Columbia. The other portion, of which Mr. Cox was one, went up Lewis river, "in order to establish a trading post in the upper parts of it, or in the country of the Snake Indians." The greater number kept to the canoes, but some went by land with horses, and the worst enemy they encountered was the prickly-pear. In consequence of this vexatious spur, our author's horse, on one occasion, by his prancings and gyrations treated his master to a somerset, the effects of which he thus feelingly describes :

"My face, neck, and body were severely pierced; and every effort to rise only increased the painfulness of my situation. For wherever I placed my hands to assist in raising my body, they came in contact with the same tormenting thorns. In fact, I could not move an inch; and to add to my disaster, I observed three rattlesnakes within a few feet of my head. The men who were in the rear driving the horses, hearing my cries, quickly came to my assistance, and with considerable difficulty disentangled me from my painful situation; the snakes in the mean time had disappeared. I immediately hailed the canoes, and resumed my old place on board, firmly resolved never again to ride while a prickly-pear was visible." pp. 86.

Having ascended Lewis river a distance of about fifty

miles, the party which consisted of thirty-two persons, including the Indian guide, drew on shore their river craft, and on the 15th of August proceeded by land in a northerly direction. On the 17th, after suffering much from heat and thirst, they reached a refreshing rivulet and valley; and our author having been well fed, and waiting for the horses to satiate their appetites, betook himself to an enchanting bower, in which he fell from rumination sad to revery, and from revery to balmy slumbers. "Imagine," he says, "my feelings when I awoke in the evening, I think it was about five o'clock from the declining appearance of the sun! All was calm and silent as the grave. I hastened to the spot where we had breakfasted: I ran to the place where the men had made their fire: all, all were gone, and not a vestige of man or horse appeared in the valley." p. 89.

It was fourteen days of dire hardship, and nights of extreme danger, before our author found his companions. During this time, frequently changing his course through trackless deserts and forests, with no food but cherries and haws, and often distressed for want of water, he became extremely exhausted. His moccasins soon becoming too much worn for further service, he substituted bandages made from his trowsers, but still insufficient to prevent his feet from being sadly lacerated. His nights, without shelter, were passed with imperfect repose, which was disturbed by the howling of beasts. On the fourth night, as he was lying down, he saw a large wolf come out of a cavern opposite to the place he had chosen for his lodging, which he assailed with stones, and drove yelling to his den with a wounded leg. On the seventh night he saw by the light of the moon several visitors of the same kind gazing at him intently, which he put to flight by pointing his stick, as if in the act of shooting; and on their reapproach looked them out of countenance. At the close of the eighth day a more sturdy member of the pack assumed an attitude of defiance, of which the lost wanderer gives the following instructive account.

"About dusk an immense-sized wolf rushed out of a thick copse a short distance from the pathway, planted himself directly before me, in a threatening position, and appeared determined to dispute my passage. He was not more than twenty feet from me. My situation was desperate, and as I knew that the least symptom of fear would be the signal for attack,

I presented my stick and shouted as loud as my weak voice would permit. He appeared somewhat startled, and retreated a few steps, still keeping his piercing eyes firmly fixed on me. I advanced a little, when he commenced howling, in a most appalling manner; and supposing his intention was to collect a few of his comrades to assist in making an afternoon's repast on my half-famished carcass, I redoubled my cries, until I had almost lost the power of utterance, at the same time calling out various names, thinking I might make it appear I was not alone. An old and a young lynx came close past me, but did not stop. The wolf remained about fifteen minutes in the same position; but whether my wild and fearful exclamations deterred any others from joining him, I cannot say. Finding at length my determination not to flinch, and that no assistance was likely to come, he retreated into the wood, and disappeared in the surrounding gloom." pp. 93, 94.

The following night he retreated into the cavity of a large pine trunk, lying on the ground, and covering himself with large pieces of loose bark, soon fell asleep.

"My repose was not of long duration; for at the end of about two hours, I was awakened by the growling of a bear, which had removed part of the bark covering, and was leaning over me with his snout, hesitating as to the means he should adopt to dislodge me; the narrow limits of the trunk which confined my body preventing him from making the attack with advantage. I immediately sprung up, seized my stick, and uttered a loud cry, which startled him and caused him to recede a few steps; when he stopped and turned about, apparently doubtful whether he would commence an attack. He determined on an assault; but feeling I had not strength to meet such an unequal enemy, I thought it prudent to retreat, and accordingly scrambled up an adjoining tree. My flight gave fresh impulse to his courage, and he commenced ascending after me. I succeeded, however, in gaining a branch, which gave me a decided advantage over him, and from which I was enabled to annoy his muzzle and claws in such a manner with my stick, as effectually to check his progress. After scraping the bark some time with rage and disappointment, he gave up the task and retired to my late dormitory, of which he took possession. The fear of falling off, in case I was overcome by sleep, induced me to make several attempts to descend; but each attempt aroused my ursine sentinel; and after many ineffectual efforts, I was obliged to remain there during the rest of the night." pp. 95, 96.

The following day Mr. Cox fell in with fresh tracks of men and horses which relieved him from his anxiety, and brought him to a spot where the remains of fire and provisions satisfied him that his party had been there the preceding night. He was not deceived, and in a few days had a joyful meeting with his associates who had relinquished all hope of seeing him again.

The place selected for forming a trading establishment was a point of land made by the junction of the Pointed Heart and Spokan rivers, near a trading post of the North-West Company. Here the party constructed a commodious house and also a suitable and comfortable building for the men, and a capacious store for the furs and trading goods. The Spokan tribe proved to be "quiet, honest, and inoffensive," and the winter passed without any severe trials to the party stationed there. And those at other stations, in pursuance of the Company's objects, met there in May following and returned to Astoria.

During the period we have thus cursorily passed over, and the continued residence of Mr. Cox on the western side of the Rocky Mountains, he became acquainted with the character, habits, and customs of various tribes of Indians, and his accounts of them form a very interesting part of his book. Those near the mouth of the Columbia are described as very disgusting in their appearance, and are in this respect rather an unfavorable specimen of the race.

"Numbers of the natives crowded in and about the fort. They were most uncouth-looking objects; and not strongly calculated to impress us with a favorable opinion of aboriginal beauty, or the purity of Indian manners. A few of the men were partially covered, but the greater number were unannoyed by vestments of any description. Their eyes were black, piercing, and treacherous; their ears slit up and ornamented with strings of beads; the cartilage of their nostrils perforated, and adorned with pieces of *Hyaquau* placed horizontally; while their heads presented an inclined plain from the crown to the upper part of the nose, totally unlike our European rotundity of cranium; * and their bodies, besmeared with whale oil, gave them an appearance horribly disgusting." p. 69.

* This form of the head is effected by an artificial process, soon after the birth of the child.

The description of the females is not less disagreeable. Further removed from the seacoast, the natives are somewhat less squalid, unless it be that our author became a little more reconciled to their appearance; and in respect to moral qualities, in some particulars, those in the interior excel the tribes near the mouth of the Columbia. But with some exceptions they discovered a strong propensity to appropriate every thing to themselves, which they coveted of the goods of their visitors. They were prevented from accomplishing this, generally by timidity or want of opportunity. But the Flat-Heads near the Rocky Mountains, in the midst of which tribe Mr. Cox passed the winter of 1813-14, seem to have possessed more good principles, governing their conduct, than any other tribe which he describes.

“With the exception of the cruel treatment of their prisoners (which, as it is general among all savages, must not be imputed to them as a peculiar vice), the Flat-heads have fewer failings than any of the tribes I ever met with. They are honest in their dealings, brave in the field, quiet and amenable to their chiefs, fond of cleanliness, and decided enemies to falsehood of every description. The women are excellent wives and mothers, and their character for fidelity is so well established, that we never heard an instance of one of them proving unfaithful to her husband. They are also free from the vice of backbiting, so common among the lower tribes; and laziness is a stranger among them. Both sexes are comparatively very fair, and their complexions are a shade lighter than the palest new copper after being freshly rubbed. They are remarkably well made, rather slender, and never corpulent. The dress of the men consists of long leggins, which reach from the ankles to the hips, and are fastened by strings, to a leathern belt round the waist, and a shirt of dressed deer-skin, with loose hanging sleeves, which falls down to their knees. The women are covered by a loose robe of the same material, reaching from the neck to the feet, and ornamented with fringes, beads, hawk-bells, and thimbles. The dresses of both are regularly cleaned with pipe-clay, and every individual has two or three changes.” pp. 121, 122.

The above enumeration of virtues and of the decencies of life does not answer better to our notions of the savage state, than to the usual observation and experience of our author concerning it, west of the Rocky Mountains. And the costume is many gradations above what we should expect from a race

kindred with that bordering on the lower parts of the Columbia. The principal chief of the tribe is hereditary ; but their war-chief is elected with regard to his peculiar qualifications ; his office for the time being is despotic, as a military chieftain, and when it expires he becomes a private man, subject to all the laws of the peace-chief. If superseded even at the close of a single campaign (at which an election takes place without any canvassing), he submits in silence, and sometimes enters the service as a private.

The Flat-heads are said to be a healthy tribe, but when occasion offers for surgical or medical skill it is not found wanting. The treatment to which Mr. Cox submitted from one of the elders of the tribe, for the cure of rheumatic pains, though it may seem rather barbarous, proved effectual. His Indian *Æsculapius* broke a hole in the ice through which they jumped into the water together, after they had disrobed themselves. "Immediately," says our author, "he commenced rubbing my shoulders, back, and loins ; my hair in the mean time became ornamented with icicles ; and while the lower joints were undergoing their friction, my face, neck, and shoulders, were encased in a thin covering of ice. On getting released, I rolled a blanket about me, and ran back to the bed-room, in which I had previously ordered a good fire, and in a few minutes I experienced a warm glow all over my body." The patient repeated this operation daily for nearly a month, when his physician allowed him to desist, and he "was never after troubled with a rheumatic pain."

The Flat-heads had been long engaged in sanguinary conflicts with a very ferocious tribe, the Black-feet, which conflicts on the part of the latter, seemed to aim at the total extermination of the enemy. Some of the Company attempted to bring about a reconciliation, promising that their friends on the other side of the mountains should coöperate with them by their influence with the Black-feet. As a preliminary, the war-chief of the Flat-heads was advised to send home the captives which he had seized in a recent successful campaign. The chief had no confidence in the experiment, but out of respect to his advisers consented to try it, and made his reply in the following concise and simple strain of eloquence.

"My white friends, you do not know the savage nature of

the Black-feet ; they hope to exterminate our tribe ; they are a great deal more numerous than we are ; and were it not for our bravery, their object would have been long ago achieved. We shall now, according to your wishes, send back the prisoners ; but remember, I tell you, that they will laugh at the interference of your relations beyond the mountains, and never spare a man, woman, or child, that they can take of our nation. Your exertions to save blood show that you are good people. If they follow our example, we shall kill no more prisoners ; but I tell you they will laugh at you, and call you fools." pp. 123, 124.

The promises on the part of Mr. Cox and his companions were zealously fulfilled ; but he soon afterwards left this station for head-quarters, and it does not appear, in the sequel of his narrative, whether any thing was effected by these exertions.

The love of gambling (would it were only a savage vice, or rather a vice among savages) is a most inveterate passion among the Indians west of the Rocky Mountains ; some descriptions of which, in the narrative of our author, do not fall much below that of Tacitus in his account of the Ancient Germans, with whom gambling was such an eager occupation, and conducted with such recklessness of gain or loss, that when every thing else failed, they staked their personal freedom ; and the vanquished without resistance permitted himself to be bound and sold into servitude. The Indian tribes of which we are speaking, though not always so patient under their losses, for the most part "submit with the most philosophical resignation." On one occasion an altercation took place between one of the Spokane tribe and M'Donald, a Scotchman of most singular character, attached to the company, in consequence of a gambling transaction in which the latter thought himself cheated. The threatening character which this quarrel assumed, may be perceived from that part of the dialogue which took place after Mr. Cox reached the parties ; from which the reader can determine which of the two seems like the greater savage.

"*M'Donald*. Come on, now, you rascal ! you toad ! you dog ! will you fight ?

"*Indian*. I will : but you 're a foolish man. A chief should not be passionate. I always thought the white chiefs were wise men.

"*McDonald*. I want none of your jaw: I say you cheated me. You're a dog! Will you fight?

"*Indian*. You are not wise. You get angry like a woman; but I will fight. Let us go to the wood. Are you ready?

"*McDonald*. Why, you rascal, what do you mean? I'll fight you here. Take your distance like a brave man, face to face, and we'll draw lots for the first shot, or fire together, whichever you please.

"*Indian*. You are a greater fool than I thought you were. Who ever heard of a wise warrior standing before his enemy's gun to be shot at like a dog? No one but a fool of a white man would do so.

"*McDonald*. What do you mean? What way do you want to fight?

"*Indian*. The way that all red warriors fight. Let us take our guns and retire to yonder wood; place yourself behind one tree, and I will take my stand behind another, and then we shall see who will shoot the other first.

"*McDonald*. You are afraid and you're a coward.

"*Indian*. I am not afraid, and you're a fool.

"*McDonald*. Come then here's at you your own way." pp. 165, 166.

Here Mr. Cox and his companions interfered, and after much entreaty induced the "brave Gael to return to the fort."

We should like to accompany our author farther in his adventures, and in his descriptions of the character, manners, and customs of the natives, and of the face of the country and its productions, on the other side of the Rocky Mountains, and of his journey across them to Canada, and of the history of the fur-trade, and of the contests and quarrels between the different companies, painful as it is, in this last particular, to find men of civilized nations warring with each other in a barbarous land, from avarice or claims to pre-eminence.

The reflection of Mr. Cox when about to return across the country, after five wearisome years, presents a strong contrast to the sanguine feelings with which he commenced his voyage of enterprise to the western shores of this great continent. "Zimmerman," he says, "in vain displayed the charms of solitude; he never vegetated among savages. Bad French and worse Indian began to usurp the place of English, and I found my conversation gradually becoming a barbarous compound of various dialects. The cherished ob-

ject too of a young man's ambition was still at an immeasurable distance, and I felt that an old age of affluence could only be purchased by the sacrifice in youth of all the comforts of social life." p. 218. With these feelings it was natural that he should add strong solicitations to the demands of filial piety, for procuring a discharge from the Northwest Company, which he had joined three years previously, 1813, immediately after the dissolution of the Pacific Company.

Here we must close our very imperfect account of an entertaining narrative of matters which fall under the observation of very few persons, the details of which are furnished in a very natural and agreeable manner, and confined almost wholly to what the author witnessed, or to events which happened during his residence in a region where every thing at first was strange, but where he remained long enough to form a fair estimate of the good and evil of a land, which in the ardor of hope was a "supposed *El Dorado*."

ART. II. — *Salmonia, or Days of Fly-Fishing, in a Series of Conversations; with an Account of the Habits of Fishes belonging to the Genus Salmo.* By an ANGLER. First American from the Second London Edition. Philadelphia. Carey & Lea. 1832. 12mo. pp. 312.

THIS little volume is known as the production of the late highly distinguished philosopher, Sir Humphrey Davy, composed, as stated in the Preface, as an amusement during the prolonged ill health that preceded his death, and growing out of the pursuits that had served to beguile his weary hours, and to which he resorted for restoration from disease. We must confess, that the first announcement of such a work from such a writer occasioned us some surprise; our own men of letters and science are in general little apt to indulge in the craft of the angler or the sportsman, and though we were aware that English customs are in this respect widely different from our own, yet we hardly expected, that the celebrated Davy, after his splendid achievements in science, would appear before the public as a disciple of Isaac Walton. Yet so it is, and considering what pretensions such a work may fairly be supposed to possess, it is not unworthy of the author.

The work, in imitation of its prototype, "The Complete Angler," is carried on in dialogue. Of the dialogues there are nine, answering to as many successive days of meeting between the associates, who are the same throughout. They are four in number; one who takes the lead as an old, thoroughly practised, and skillful angler; two possessing considerable skill, united with diversity of tastes and pursuits in other respects, and a fourth, who is a novice, and the initiation of whom into the pleasures and mysteries of the craft is the professed object of the meetings. All the four are represented as men of cultivated minds and tastes, and even of science, and many topics are incidentally introduced into the discussions, that give variety and interest to the book to general readers; though we apprehend, that by a mere angler many of them would be passed over as having little connexion with the subject, at least with its practical details.

The first dialogue may be considered as merely introductory, and is principally taken up with a discussion of the sport of angling on moral grounds, and a vindication of it from the charges of inhumanity brought against it, as well as an incidental vindication of Isaac Walton from some reproachful lines of Byron. The defence is on the whole well managed, and we think pretty successful, at least so far as fly-fishing is concerned. Fishing with live bait does not come under consideration, and is certainly more objectionable; though we think that many well meaning, but too sensitive, people push their arguments too far on this subject, farther than is warranted by what we know of the sensibility of cold blooded animals, or what we may observe of the habits and mode of living of these lower orders of the creation, and the subservience in which they are placed to each other as means of support. The subject is partially touched upon in other parts of the book, and other arguments are adduced in support of the author's views, though many illustrations are not mentioned, which we should have supposed would have been familiar to his mind, and which are more conclusive than some of which he has made use. One argument is thus brought forward, and that by no means a new one, which seems the weakest of all; it is in fact not entitled to be called an argument, so entirely devoid is it of force. This is the plea made in behalf of fishing as an apostolic occupation. Some of the Apostles were doubtless fishermen, but they

forsook their nets to become "fishers of men," and we are no where told, that they afterwards resorted to their old occupation for amusement, or the occasional gratification of their palates. We do not see, that their original means of gaining a support had any thing to do with their apostolic character, or derives any sanction from it as a pastime.

In the second and third days the scene is changed to the banks of the Colne, and the dialogues are devoted to the illustration of trout-fishing, interspersed with many interesting remarks on the habits of this fish, and one or two of its kindred, and on some peculiarities in make and color to be noticed in them in different situations or seasons, and likewise with some notices of the different flies or insects upon which they feed, and by the skilful imitation of which the angler makes them his prey. Towards the close of the second day's discourse, and afterwards on a subsequent day, there is some discussion of a pretty deep physiological question, relating to the changes that may be produced in races of fish by the force of peculiar circumstances, and the hereditary transmission of the effects. The argument is managed with ingenuity and candor and within proper limits, and in the course of it some pretty severe castigation is inflicted upon the pretensions to philosophy of the author of "*The Botanic Garden*."

In the dialogues of the fourth, fifth, and sixth days, the speakers are placed upon the margin of Loch Marce in the west of Rosshire in Scotland, or rather on the river Ewe, which connects that lake with the sea, and where the objects of the sport are salmon and sea-trout. The mode of taking these fish, their habits and external characters, &c. are explained and compared, and in connexion with these the dialogue turns for a short time on the nature of pain, and on that degree of it experienced in death produced by suffocation; the views given on this subject seem well founded and philosophical, as far as data are afforded for estimating them. There is also a somewhat long catalogue of Salmon rivers and their respective merits, not particularly interesting to readers on this side of the Atlantic. Next follows a discussion on the observance of Sunday, on which point the various parties are by no means agreed, though the practical conclusion to which they come seems the most commendable one. From this the subject is changed to an ingenious disquisition on the nature of instincts. These are

referred by one speaker to the transmitted action of primary principles, or to general laws and dependence upon the formation of organs; by another they are considered merely as the results of organization; a third at first supports, but finally gives up, the idea, that instincts are merely the results of previous impressions, and that the actions referred to them are often but imitations; while a fourth regards them as immediate impulses of the Deity, and would fain have us believe that the inferior orders of creation are governed and preserved by a series of special providences. The preponderance of the argument is in favor of the two first suppositions; to us it seems that the first is the most correct, and we should have been glad to have seen it more fully supported. A little conversation also takes place upon omens, in which several prognostics of the weather and some popular superstitions are philosophically and accurately explained.

The seventh and eighth days are devoted to Grayling fishing on one of the small English rivers. The nature, character, and history of this species of fish are described, and the baits proper for taking it, with a succinct account of the water-flies used for this purpose, accompanied by plates representing the living insect and the artificial flies on hooks. To render these plates of any tolerable use to those, who in this country may feel disposed to try the art, they should have been colored, instead of being what they are, plain engravings. In the course of these days' conversation there are some interesting remarks on the generation of eels, which is more of an unsettled point than we were aware of. We knew of the autumnal migration to the sea of large eels from fresh water ponds and rivers, but never witnessed the ascent of small eels in the spring as described by our author; nor have we ever heard it mentioned by others as within their observation, though either directly or intermediately we are familiar with places where the fact must yearly occur, if Sir Humphrey's account be correct. We are not disposed to dispute it, but it will induce us to give some farther attention to the subject.

The ninth and last day's amusement is in fishing for the Hucho or Huchen, one of the Salmon family, near the falls of the Traun in Upper Austria. This dialogue is very discursive, and many topics are introduced besides the account

of the fish which forms its principal subject ; yet the matter is entertaining and pleasantly treated. Among other things, and apropos to a bony protuberance on the Huchen's head, craniology receives some notice ; and we do not recollect that we have any where seen in the same space so much sound though slightly sketched philosophy and argument against this fanciful doctrine, as we are here presented with. There are also some explanations offered of the varieties of color in water, in which the chemist betrays himself, in the character which in the Preface he assigns to another.

We have given a somewhat more minute analysis of this work, than its size and the comparative length of our notices generally would seem to authorize ; but we wished to make its real character known, which otherwise, from its title, might be misapprehended. To the mere sportsman, whose only aim is his pastime, to catch his fish and to eat them, it will not probably afford much gratification ; since its practical details are too few and too general to assist him much in his pursuits. To the man of observation and science, who practises angling as a relaxation, it will prove both pleasant and valuable ; since the various information given in connexion with this pursuit concerning its general details can hardly fail both to interest and instruct him. To every philosopher, whether angler, or as old Isaac says, " only such as be exceedingly honest men," it can hardly fail to recommend itself, not only for the varied and pleasing discussions it contains, but as proceeding from the lighter hours of one of the masters in science and philosophy ; an acquaintance with the train of whose thoughts in their less elaborate excursions, or during his periods of relaxation, affords much to gratify our curiosity concerning the movements of a great mind. The style of the book is pure and elegant, the conduct of the dialogue gentle and polished ; not wanting in spirit, though at times having a little too much formality for friends engaged in their sport. In its general character as to these matters, as well as in its form, it seems to us evidently to have been composed in imitation of Isaac Walton's book, though far exceeding it in the display of deep research, and knowledge, and wide-reaching philosophy ; and falling almost as far short of it in the sweet Doric simplicity, both of language and thought, which constitutes the great charm of that fascinating work. On the whole, however, it is worthy to be placed by

its side, on the shelf of the philosophical sportsman ; which in our estimation is far from humble praise.

ART. III. — *A Geological Manual*. By HENRY T. DE LA BECHE, F. R. S., F. G. S., Member of the Geological Society of France, &c. Philadelphia. Carey & Lea. 1832. 8vo. pp. 535.

A REPRINT of an English work. We say so from internal evidence. This is so abundant, that the publishers perhaps thought it to be unnecessary to give the slightest intimation that the book had ever before any where appeared. We are glad to see it. If it has first seen the light in Philadelphia, we are under great obligations to its author, for selecting our country as the fittest birth-place for this offspring of science. If it is a republication, we are under equal obligations to the publishers for their judicious selection of a work on Geology.

Henry T. De la Beche is very little known among our geologists, though he occupies a high rank at home. Geology is his forte ; and he has here presented us with a very full and perfect summary of the present state of this science. The "Manual" before us, is distinguished by great fairness and candor ; and, what is exceedingly rare in a foreigner, it gives our countrymen, particularly Hitchcock and Eaton, all the credit, and that is no small portion, which they so well deserve. The classification of our author is peculiar and original. It is based on the principle published by him in the *Annales des Sciences Naturelles* for August, 1829. The principle was then limited to those rocks called secondary. It was afterwards extended to all European rocks, and a sketch of their classification was published in the "London Philosophical Magazine" for December, 1829, and it was also communicated by our author for the "American Journal of Science" for April, 1830. The present volume extends, with some modifications and improvements, the same arrangement to all rocks, in every quarter of the globe.

The old division of rocks into primary, transition, and secondary, founded in the infancy of geology and on limited observation, has been repeatedly modified, and the division has been extended, by the addition of tertiary and diluvial

formations. These are all broken up, and in their place De la Beche arranges rocks into groups, families naturally allied. He has done this with great caution, and regards it merely as a temporary affair, better suited than the old arrangement to advance his favorite science. It certainly has the merit of great practical convenience. We are not disposed to regret so much as our author does, the use of the ancient division, because geology is mainly indebted to the "fire and water" of opposite systems for its rapid advancement. It affords us a rare instance of the advancement of science by the assumption of more knowledge than we actually possessed.

Convenience is not the only merit of our author's arrangement. It is purely a statement of facts. It divides all rocks, 1. Into stratified and unstratified. Of the stratified rocks, some do and others do not contain organic remains. Hence there is a division of rocks, 2. Into fossiliferous and non-fossiliferous. Regarded in the mass, the former are placed above the latter, and they have a certain order of superposition. Whilst their mineralogical character varies greatly, the order of superposition is determined by peculiar general accumulations of organic remains. These are the great divisions. The fossiliferous stratified rocks include the alluvial, diluvial, tertiary, secondary, and transition formations of other writers. These are divided into nine groups; the non-fossiliferous and the unstratified rocks include the ancient primary formations. This is the utmost length to which our author ventures. The generalization, so hastily made and adopted, after the labors of the English miner Smith, and of Cuvier and Brogniart, were published, that every formation is characterized by peculiar organic remains, has gradually given way before facts. Though certain shells may not be peculiar to certain beds, yet they are more abundant in them than in others. The deeper we descend in the series of fossiliferous rocks, the greater, over great spaces, is the uniformity of organic remains. This we believe is the prevailing theory on this subject. How true it may be, "can only be determined by an accurate examination of rocks in distant parts of the world; and most probably we shall be indebted to the American geologists for the first great advance on this subject." So says our author. Now stratification, determinate order of superposition, and

peculiar accumulations of organic remains, are the facts on which De la Beche bases his arrangement. We may add, too, that these facts are the whole amount of certain knowledge to which geology has yet conducted us.

This volume is a book to be studied. It will well repay a repeated and attentive perusal. It is indeed a *Manual*. It is not intended as a popular treatise, to draw men to this subject. The simple, forcible statement of facts may create a taste for geological inquiries. Men have been driven from this subject by extravagant and visionary theories of the earth. The volume before us is no fanciful speculation on the formation of our earth, or the changes which its surface has undergone. Even the difference between two prevailing theories of the present day, one referring these changes to present acting causes, the other to a series of sudden revolutions, is considered by De la Beche as merely a question of intensity of forces. He leans very much to the theory (if, after reading the mass of evidence he has adduced, it may be called theory) of *central heat*. That the earth's surface has undergone a great diminution of temperature is allowed generally by geologists. Our author rests the evidence of this change, throughout the work before us, on the discovery of organic remains of animals and vegetables in situations, where, unless a congenial temperature had prevailed, such animals and vegetables could never have existed. These remains are not at all at variance with the theory of central heat. Our author rests the evidence of this ancient opinion, 1st, on experiments made in mines, particularly on the rock itself, evidently proving an increase of heat from the surface downwards; 2dly, on mineral springs, which occur among all kinds of rocks; 3dly, on volcanoes, active and extinct; and lastly, on the difference between the terrestrial temperature at small depths, and the mean temperature of the incumbent air.

These proofs are quite satisfactory; but some French philosophers have lately defended the theory of central heat, by the aid of the exact sciences. Baron Fourier believes that our globe was once intensely heated, and that this heat has been gradually dissipated into the surrounding planetary space. It is truly refreshing to find, that the earth has nearly reached its limit of cooling. The heat of planetary space has been actually calculated by Baron Fourier, from the

laws of radiant heat, to be equal to -58 Fahrenheit, a result confirmed by M. Svanberg's calculations on the heat of the planetary atmosphere, to which he limits the capacity of elevation of temperature in planetary space. Indeed, he comes to the result that this temperature is $= -57.73$ Fahrenheit; and observing how nearly this approached to Baron Fourier's estimate, he calculated this on Lambert's statement, on the absorption which takes place in a ray of light in passing from the zenith through the whole atmosphere, and found it to be $= -58.63$ Fahrenheit; a wonderful coincidence of results from three independent methods of calculation.

In discussing the effects of existing causes on geological changes, De la Beche has taken some pains, aided by a diagram, to show, that our Niagara river will ultimately discharge all the waters of lake Erie, and peacefully meander through its empty basin. But this event will not be sudden, as some suppose; and our enterprising citizens of western New York may therefore set their hearts at ease respecting any sudden inundation from this cause.

On the whole, the "Manual" allows to existing causes a very small share of influence in producing the present appearance of the earth's surface. We quote the concluding observations on volcanoes and earthquakes as a fair specimen of our author's manner, and to show his opinion of the effects due to causes, which to common observation seem so awfully tremendous that we involuntarily ascribe the convulsions of nature to their sole influence.

"If we now withdraw ourselves from the turmoil of volcanoes and earthquakes, and cease to measure them by the effects which they have produced on our imaginations, we shall find that the real changes they cause on the earth's surface are but small, and quite irreconcilable with those theories which propose to account for the elevations of vast mountain ranges, and for enormous and sudden dislocations of strata, by repeated earthquakes, acting invariably in the same line, thus raising mountains by successive starts of five or ten feet at a time, or by catastrophes of no greater importance than a modern earthquake. It is useless to appeal to time: time can effect no more than its powers are capable of performing; if a mouse be harnessed to a large piece of ordnance, it will never move it, even if centuries on centuries could be allowed; but attach the

necessary force, and the resistance is overcome in a minute." p. 131.

In speaking of the evidence of diluvial currents, we observe one great omission among the names of our countrymen, who have devoted their time and talents to geological inquiries, an omission of which both Dr. Buckland and our author are equally guilty. We refer to Dr. Hayden of Baltimore, whose essays, some years ago published, are very full on the evidence in this country of currents from the north. Now our author and Professor Buckland, when they speak on this subject, quote the remarks of Dr. Bigsby of the army medical staff in Canada. We have great respect for his observations, but they have been on a very limited scale, compared with Dr. Hayden's. We were particularly pleased with the remarks in this book, on the antiquity of caverns. The value of determining the *kind* of detritus which seals the mouth of a cavern, is placed in a strong and practical light. From the *kind* of rubbish or detritus filling up the mouth, we may be able to determine the relative antiquity of the organic remains found in ossiferous caves. If it should be ultimately determined, that man and extinct animals whose remains are found in these caves, were coëxistent, it will become a curious question, whether the human remains thus found belong to an extinct species, or whether they are undistinguishable, like the bones of the horse, from the living species. The volume before us is replete with valuable and perfect lists of the various organic remains of each group, accompanied by wood-cuts to illustrate some of the most important.

In conclusion we would observe, that the "Manual" of De la Beche is peculiarly adapted, by its references, to the English student. We hope that a second edition will soon be called for; in which we trust, the American localities will be supplied by some able hand, or at least that it will be accompanied by that volume of "Sections and Views illustrative of Geological Phenomena," to which the author so frequently refers. As for the wood-cuts, spattered here and there through this volume, they disfigure the work, and are executed in a style little creditable to the "city of Fine Arts."

ART. IV. — *The New York Mathematical Diary; containing Collections of Original Questions, proposed and resolved by ingenious Correspondents. To which are added important and valuable Communications upon Various Branches of Abstract Science; a Memoir of Lagrange, with a Portrait; Mathematical Dialogues; together with an Index of American Mathematicians.* Conducted by JAMES RYAN, A. M. No. XIII. New York. James Ryan. 1832. 12mo. pp. 112.

THIS highly useful periodical work was originally edited in 1825, by that accomplished mathematician, and most able instructor, Professor Adrain. His principal object was, "to excite the genius and industry of those who have a taste for mathematical studies, by affording them an opportunity of laying their speculations before the public in an advantageous manner;" and by proposing a prize for the best solution of some difficult problem, he was enabled to enroll, in the list of his contributors, the names of the most eminent mathematicians of the country. The prize was of a character well fitted to gratify a generous ambition; it was to have the succeeding number of the "Diary" designated by the name of him that gained it. The first prize was obtained by Dr. Bowditch; the second by Professor Strong; the third by Dr. Anderson; the fourth by Messrs. Farquhar of Alexandria, Swale of Liverpool, and Hallowell of Alexandria. These three gentlemen were thus united in the fourth prize, because the great similarity of their solutions rendered it impossible to give the preference to any one of them. At this time Dr. Adrain was removed from Columbia College, New York, to Rutgers College, New Jersey, and was compelled to resign the "Diary" into the hands of its publisher, Mr. Ryan. His ability as a mathematician, his patience in investigating the merits of all contributions, and his impartiality in forming decisions, enabled Dr. Adrain to give universal satisfaction in the discharge of this difficult and laborious editorship. He afterward became the most useful contributor to the "Diary," and gained the prize in the following number. Without his skilful guidance in the outset, we do not think that this publication would ever have performed its proper office, or that the excellence of its plan could

have been justly appreciated; but its extensive utility is now proved by the number of its contributors, being not less than two hundred, and the list of them may be very properly denominated an Index of American Mathematicians.

The new editor soon showed himself unequal to the task of deciding on the merits of mathematicians far superior to himself, and he divided the two next prizes indiscriminately between a few of the best solutions that were sent him. The eighth and last prize was awarded to Mr. Nulty for a problem proposed by Dr. Anderson. This problem gave rise to a discussion, by no means amicable, between the two preceding gentlemen, in which Professors Strong and Adrain were also induced to take part. It terminated in a reference to M. Poisson of France; and Mr. Ryan's injudicious management gave all these gentlemen such a distaste for the "Diary," that Professor Strong is the only one of them that continues his contributions, and these are not distinguished by his former vigor. No more prizes were offered; and the carelessness of Mr. Ryan, both as publisher and editor, were more conspicuous than ever in the three following numbers, of which the last appeared in 1829. His complaints of the great loss he had met with in the publication of this work, amounting as he states, to nearly seventy per cent. on the original cost, induced us to believe that we should see no more of it; and we were very much surprised, when, after an interval of three years, we were informed that another number was in the press.

The present number of the "Diary" surpasses any preceding one in the number of its pages and the excellence of its typography. This improvement arises, we understand, from the exertions of the same young gentleman that presented the appropriate and well-executed frontispiece of the head of Lagrange. For this he deserves our warmest thanks, and we hope his liberality and his sincere attachment to science will continue to direct his taste and talents in the course they have already taken. For we think that he can, in no other way, do more good to his country, or acquire a more honorable and lasting reputation. Mr. Ward's own contributions are all marked with a neatness and skill, which justify the editor's note that he is "a young gentleman of promise," and he has added to the value of his solutions by interspersing them with historical notices.

Professor Strong's solutions are not free from the carelessness that defaces most of his recent publications. His papers on Central Forces, now publishing in Professor Silliman's Journal, appear to us remarkable specimens of this glaring defect; an unpardonable one also, when not relieved by any greater claim to originality. But his "Solution of the Unsolved Problem" is an exception to this remark, and displays more of his well-known powers to analysis than any thing we have lately seen from him.

The solutions of *L'Inconnu*, who also solved all the problems, are every where direct and written in the true spirit of modern analysis. We presume his assertion, that "only two equilateral triangles can be inscribed in an ellipse" to be an error of carelessness and not of ignorance; but the mathematician should avoid such mistakes, and never forget that accuracy is the boast of his science. In the problem of the pendulum, whose "point of suspension moves according to a given law, along a given curve," *L'Inconnu* begins with a successful investigation of "an extremely simple case." But his case is not a legitimate one, for, though he supposes the given curve to be a horizontal line, yet he does not limit the motion to any given law, but allows the point of suspension to be affected by the motions of the pendulum. In his general solution, he defines F to be the force, that, acting on the point of suspension, compels it "to move according to the given law in the given curve," but uses it in a different sense. For, in applying his formulæ to a particular case, he says, "Let F be supposed to produce uniform rectilinear motions," which, if his definition were true, would be the same as supposing that the point of suspension moved uniformly in a straight line. But it requires no science to prove that the motions of the pendulum, relatively to its point of suspension, could not in this case be wholly independent of gravity, and yet contrary to this would be the results of *L'Inconnu*. We will do him, however, the justice to state that this discrepancy between his definition and his use of the letter F is very easily rectified, and does not at all affect the correctness of his calculations. The little, indeed, that either he or Professor Strong has done on this problem scarcely deserves the name of a solution; and as these are the only solutions that are published, we presume that all the editor has received are equally imperfect.

Besides the solutions of Professor Strong, *L'Inconnu*, and Mr. Ward, there was no other that struck us as particularly worthy of notice, except Mr. Docharty's solution of the problem, "To find two fractions, such that their difference is equal to the sum of their cubes." Its singular brevity requires some explanation, and we wish Mr. Docharty would inform us what value he gave to the letter m to obtain his second set of fractions. For, after all our labors, we find that, whether we make m equal to ten or equal to ten thousand, the result is still the same, and that our fractions obstinately preserve their values of $\frac{1}{4}\frac{3}{2}$ and $\frac{1}{4}\frac{1}{2}$. His other result must have been obtained by a renewed investigation; for his solution is but a partial one, and only leads to a single set of fractions. Nor has he generalized it in the least by his oracular conclusion of "and so on, *ad infinitum*."

The "Original Communications" that enrich the present number of the "Diary," are

1. A letter from Professor Strong, continuing the contest on the Problem proposed by Dr. Anderson.

2. An ingenious geometrical solution by Professor Collins, of Limerick, in Ireland, of the prize question, that was formerly resolved by Dr. Adrain.

3. An article on Perfect Numbers, by Mr. Peirce of Harvard College.

4. A Diophantine Problem with its Solution, by Mr. Lenhart. This is a case of the problem; To divide a given integer into any number of squares exceeding four, and such that, if the number of squares is less than the integer, each square shall exceed unity; but, if the number of squares is greater than the integer, each square shall be less than unity. This problem, even in its general form, admits of a solution equally simple with that given by Mr. Lenhart, and much more complete and satisfactory.

5. A Diophantine Problem with its Solution, by Mr. Floy. Though not difficult, this investigation is valuable on account of the great number of interesting researches to which it may be applied.

6. Professor Strong's excellent solution of the Unsolved Problem, of which we have already taken notice.

7. A Solution to the Prize Question, proposed in Nash's Almanac for 1822, by "Nimrod Colburn, Esq., American Citizen." This gentleman's results may prove to be correct, but his method of investigation is quite inconclusive.

8. A short biographical sketch of the celebrated Lagrange.

9. *Horæ Decerptæ*, from a Mathematician's Diary. This professes to be a scene between a philosopher and two of his pupils. We think it must fail of success; for the Doctor is much too profound to be popular, and too witty to be wise. His remarks are generally correct, and often most excellent and highly useful; but his injudicious facetiousness deprives him of our respect and confidence.

10. A laudatory notice of Dr. Anderson's Memoir on the Motion of Solids on Surfaces.

11. Miscellaneous Notices of various Periodical and other works interesting to the man of science.

12. New Questions to be resolved by Correspondents in No. XIV. This appears to us the most careful and judicious selection that has been made by Mr. Ryan. The Prize Question is, however, indistinctly worded; and Mr. Lenhart's problem (No. ix.), unless he is actually in possession of a solution of it, had better not have been published. In the addition to the usual problems, there is one by Mr. Ward, for a complete solution of which a prize of a hundred dollars is offered.

The number concludes with an "Alphabetical Index of all Contributors to, and Correspondents of the Mathematical Diary;" and we wonder that a periodical work, with such a list of contributors, should actually be suffering for want of patronage.

ART. V. — *Boston Handel and Haydn Society Collection of Church Music.* Tenth Edition, with Alterations and Improvements. Boston. Richardson, Lord, & Holbrook 1831. pp. 357.

THE first edition of the "Handel and Haydn Society's Collection of Church Music," was published just ten years ago. Its avowed object was the improvement of the music of the church, and in particular great attention was stated to have been paid to the correctness of the harmonies and the arrangement of the old psalm tunes. To this portion of the work there was doubtless reason to fear the public taste would be decidedly adverse. The old tunes with their old

and incorrect harmonies were familiar by use, and hallowed by long association with religion and its exercises. "The Society are fully aware," says the Preface, "of the cautious delicacy with which variations should be admitted into tunes that by long use have become familiar, and, by the force of association with holy purposes, have become in some measure sanctified. They have been careful, therefore, to retain, in general, the airs of the several tunes unaltered; but, as the longest use cannot reconcile science and correct taste with false harmony, it has been found indispensably necessary to introduce changes into the accompanying parts."

Here are laid down the true principles by which editors ought to be governed in the alterations, which they may introduce into their editions of old music. Changes are justifiable only when they are absolutely necessary to the *correctness* of the harmony. Not a single change ought to be made, merely to gratify the taste; for that is only putting the taste of one editor against that of the composer or original harmonizer, who certainly ought to be supposed competent to decide on the effect which he wishes his own music to produce. The public will be sure to be in favor of that arrangement which custom has made familiar. We are inclined to make these remarks, because we think the practice of altering tunes, which has become so general amongst our editors of music, is a great evil. It is a great inconvenience, for it not unfrequently happens that the same choir will be singing from two or three different editions at the same time, and of course all singing out of tune. It is a cause of great and unnecessary expense to singers, who commonly can ill afford it, since a deficiency of two or three books cannot be remedied by purchasing others exactly like them, but an entire new set must be bought. Finally, it is a serious interruption of devotional exercises. Persons accustomed to the constant practice of new music, are not apt to understand or appreciate this. But those who rarely hear music, except as a part of public worship, and who do not study it themselves, cannot so readily enter into the spirit of new music, or new arrangements of old music. It is a long time before they learn to remember the harmonies and melody of a tune; and when it is once made familiar, they cannot easily be reconciled to any change in it. It is much easier to learn a new tune, than to understand

the alterations of an old one. A whole religious assembly may, and we believe often do, have their devotions interrupted, and for the time destroyed, by the alteration of a single note. These reasons are stated briefly, because we have not room for a longer discussion ; but they seem to us sufficient to establish it as a general rule, that no alteration should ever be admitted, excepting when absolutely required by the laws of correct harmony.

The Handel and Haydn Society were not, however, so strict in their practice with regard to the old tunes. In many cases entirely new arrangements were adopted, and in not a few instances alterations were made, where the old harmonies were undoubtedly correct. The work, when published, contained a certificate from Dr. G. K. Jackson, stating that the whole was harmonized with entire accuracy, and another from Mr. Abel, "Professor of Music in Savannah," testifying that in no instance were the laws of counterpoint and thorough base violated. Here then was ground for a reasonable expectation of some little stability. The laws of harmony do not change. What is good harmony to-day is not bad harmony to-morrow. The Doctor and Professor of music whom we have mentioned, might reasonably be supposed competent judges in this case ; and, all the harmonies having been pronounced by them correct, there could be no possible reason for any further alterations. According to the principles laid down in the Preface, every subsequent change must be an admission of error. And, it having been authoritatively pronounced that there were no errors, it follows that no more changes were to be expected. There was certainly much in the book to make the unlearned stare, and not a little that was disagreeable even to ears that might lay some claims to cultivation. Some of the old plain psalm tunes were so enveloped in the mysteries of "counterpoint and thorough base," that they were with great difficulty recognised by their old admirers. Regard to system also was carried to such an extent, as to destroy much of the richness and variety of the harmony ; though this was in some degree beneficial, since by making the harmonies all very much alike, it contributed somewhat to the ease of performing them. The book, however, notwithstanding the many strange things about it, was gradually though slowly adopted. There was in its favor the authority of the Han-

del and Haydn Society, and of the Doctor and Professor of music; and the unlearned submitted with deference to the decisions of superior skill and science.

But, alas for the mutability of all sublunary things! Editorial vanity and conceit have laid their "effacing fingers" upon this fair production of musical skill and science. The very next edition contained some alterations, most of which were injuries rather than improvements. They were not needed on the score of correctness, for the first edition had been pronounced, on good and sufficient authority, correct. According to our principles they ought not to have been made, even if they were in better taste. But in fact they were not so. In most instances they were the miserable effects of insignificant quiddling. So the work went on changing through several subsequent editions. Some very good new music was inserted, and other equally good old music was omitted. We could not help admiring too, the singular modesty with which all the tunes by Dr. Jackson were omitted, and other music, professing to be original, was inserted. The change was to be sure of no great importance, as neither that which was omitted, nor that which was substituted for it, is likely to be of much use. But the music of Dr. Jackson, if not pleasing, was at least not common-place; and, therefore, we for our own part should prefer it.

But of all the editions of the work which we have seen, that of 1831 is decidedly the poorest. It has been, as is stated in the Preface, thoroughly revised. Let us examine in what this revision consists. As usual there have been many alterations, which, from what has already been said, we shall not be expected to approve of. In speaking of the old arrangements, we have reference throughout to the first edition of the work, which is supposed to be entirely correct. Comparing thus the first with the tenth edition, we have found in eighty-six pages, thirty-five tunes which have all been altered more or less, and most of them so as to disconcert a common choir, and all the attentive portion of the worshipping assembly. Nor can we see any improvement whatever in the tunes which have undergone this process of revision. Neither the richness nor the variety of the harmony has received the least addition. The arrangements are in some cases apparently more difficult, though we certainly see none which appear to have been rendered

less so. It seems to us that this is intolerable. It is certainly very strange, and at any rate a great departure from the principles originally laid down by the Society. We have heard uncharitable and severe people resolve the whole into a mere book-making speculation, and the theory is not destitute of plausibility; though, for our own part, we have too much of the milk of human kindness to allow us to make such a supposition, if we can possibly avoid it.

So much for the "improvements." Next for the "additions." And here we must confess ourselves entirely at a loss to know from what "receptacle of things lost" the editor has raked out such a quantity of common-place music. We do not mean to apply this remark to all the "new and original" music. In particular we would express our gratitude to Mr. Zeuner, for several very beautiful pieces with which he has favored the public. There are also a *few* other good pieces, though, we think, not many. We have occasionally amused ourselves with examining several of the *new* tunes, and analysing them so as to separate the different portions which have been taken from old standard tunes. Let the third strain of Wiltshire, for instance, be compared with the third strain in New York, — the third strain of Sandwich with the third strain of Winchelsea, — the first strain of Bolton with the fourth strain of Bethesda. In particular compare the "Missionary Hymn" with Newbury in the same book, composed by Michael Haydn.

As this domestic manufacture of church music seems to be growing popular and likely to thrive even without a protecting duty, we would suggest the following improved process, for the benefit of our candidates for this kind of immortality. Take a large quantity of printed music and cut it up into pieces, each containing a single musical clause. Put them all into a hat, and shake them well together. Draw out a certain number of pieces, from eight to twenty, according to the length required. Dovetail the pieces together as well as you can, and if you are not ambitious of *great* fame it will do. If you would be considered very *scientific*, ransack the works of Haydn, Mozart, or Beethoven, till you find some passage in which, for the sake of producing a particular effect, they have introduced some peculiarly harsh chords, for which however the previous strains have prepared the ear, so that in its proper place it is very well. Cut this out and intro-

duce it into the middle of your tune. It is what vulgar musicians call scientific, and is right excellent to split the ears of the groundlings withal.

From all that has been said it may be gathered that we do not approve of the labors of the Handel and Haydn Society. We do not. Could the tunes have been left as they were in the first edition, we would not have complained. For, outrageously absurd as some of the arrangements of that edition were, they were yet correctly harmonized, and we hold that it would be vastly better to abide by a bad arrangement, than to be continually changing. Public convenience requires this, and we hope and believe that the public, by discountenancing the work, will show a determination not to submit further to extreme inconvenience, we call it, to avoid a more harsh term. Finally, it may be thought that we have bestowed too much space upon a subject which many consider as unimportant. For this our only apology is, that it is one of the principles of our government that every man should be allowed the privilege of worshipping God without interruption. We look upon the publication which has occasioned our remarks as an indirect attack upon this principle, and as such deserving more severe strictures than we have the heart to bestow.

ART. VI. — *Village Sermons. Doctrinal and Practical.*

By BERNARD WHITMAN. Boston. Leonard C. Bowles.
1832. pp. 292.

THOSE clergymen who write sermons with a view to publication are too prone to make undue sacrifices to the love of literary reputation, and to adapt their style and thoughts to that class in the community, from which they would be proud to choose their readers and to gain applause. But he who yields to such a temptation does injustice to the sacred truths which he dispenses, departs widely from the example of those who have the most eloquently enforced those truths, and at the same time fails to interest or satisfy those for whose intellectual taste he aims to provide.

The gospel itself is simple. Its first disciples were illiterate and unrefined. It pronounced, it conferred the richest blessings upon them. They found its instructions commen-

surate with their capacities, adapted to their wants. They found it, indeed, vast and majestic; but simplicity is an essential element of grandeur. And herein lies one of the prominent excellences of Christianity, that while its doctrines, motives, and promises, by their fulness and their sublimity, present opportunity for the deepest research and objects of the most intense interest to the loftiest human intellect, they are intelligible even to the infant's mind. They may be discerned, so far as they are objects of knowledge, with very little aid; while, in their full extent, they are unfathomable by any finite intelligence. So also the gospel system of ethics, its standard, its authority, its requisitions, its sanctions are adapted to the humblest, and yet would furnish an inexhaustible fund of thought for the highest intellect. While no created mind can outgrow the Christian system, none can be too weak to receive and understand it, till there exist one from which God has effaced his image.

But if Christian truth be thus characterized by the union of dignity and simplicity, is not the same union practicable in the public dispensation of that truth? It is found to be so in all the monuments of genuine Christian eloquence. It is especially so in the discourses of our Saviour, transmitted to us by the Evangelists. Never man spake as he spake. The record of his words has instructed, consoled, and elevated minds the most intimately conversant with the secret springs of nature's mechanism, and with the laws of the spiritual world,—minds the most noble and god-like. Yet he never rose above the comprehension of the Galilean fishermen and peasants, who constituted his train. He brought down to their weak mental vision the sublimest objects of thought. He even showed them the Father of spirits, so that, though previously conversant with matter only, they could understand his nature, and love him and commune with him. His illustrations are indeed beautiful and grand; but how obvious, how simple! He seeks them not from afar; the sun walking in his brightness, the whitened fields at harvest time, the shower, the lily, the fowls of the air supply them. The Apostles followed in the footsteps of their Master. Their eloquence was majestic and cogent. Peter's discourse on the day of Pentecost, Paul's address to the Athenians, and his defence before king Agrippa, are master-pieces of dignified and persuasive eloquence. Yet had an intelligent child

of tender years been in either of these assemblies, not one word would have been lost upon him. The case has been similar with the most eloquent and successful preachers of modern times. Tillotson sets forth the most momentous doctrines and precepts of the gospel in a style remarkable for its purity and gracefulness ; but we have his sermons as he preached them, and we are told that he never preached a sermon till he had first read it to an aged female domestic of good sense, but of no mental culture, and expunged every expression which she did not perfectly understand. Massillon, who has scarcely been surpassed in eloquence, and whose works contain nothing which can offend the most fastidious taste, writes with the utmost simplicity, and can be understood by the most illiterate reader.

Now why is it that, with the example of our Saviour, of his Apostles, and of the most distinguished divines, so many clergymen, in the preparation of sermons for the press, obscure the simple majesty of Christian truth by tawdry rhetorical ornament, casuistical disquisitions, or metaphysical subtleties ? It is, we fear, from a desire to commend themselves to the approbation of the learned and the wise. But their desire is seldom gratified ; for they do not deserve the approbation which they seek. Appropriateness to the occasion and the purpose is essential to the excellence of any intellectual production ; and in a production which possesses this essential requisite, candid critics can always find beauties and are ready to overlook faults. What is it that so frequently interests us in well-written books designed for very young children ? It is a perception of the appropriateness of the style of thought and language to the design of the author. And if within painted covers, or under a juvenile title, we meet with abstract reasoning or the technical language of science, we close the book in disgust, or read on only to find fault. And so it is with those best qualified to pass sentence in every department of literature. A sermon purports to be a popular discussion of some Christian truth or exhortation to some Christian duty. This or a similar definition every wise man carries with him in his mind while he peruses a sermon. If he finds it simple, serious, direct, and practical, a perception of its appropriateness to the occasion for which it was prepared and to the sacred office of its author, makes him an attentive reader and a favorable critic. But if he finds

that the preacher has left his own province, and has entered upon that of the mere rhetorician, the naturalist, the casuist, or the metaphysician, he takes the attitude of an antagonist, puts his reasonings and opinions to the test of the severest scrutiny, and too often is able to convict him of superficial views, rashly adopted sentiments, and false rhetoric.

The volume of Sermons now before us has suggested these remarks. They are called "Village Sermons," and they deserve their name. They were written for a village congregation, the greater part of whom have had few advantages of education; and they are most judiciously adapted, both in the style and materials, to the capacities and wants of such a people.

The subjects of these discourses are among the most momentous within the preacher's province. They all bear directly upon practice. They relate to the study of the Scriptures, the formation of the religious character, and preparation for duty, trial, and death. Though written at different times and for different occasions, and presenting much variety of illustration, they show the same general views, feelings, and design. We find the same great principles constantly and solemnly recognised throughout. The two prominent grounds of exhortation and persuasion (which are introduced with more or less directness in each of these discourses) are the paternal character of God; and the doctrine that each day, each waking hour, each voluntary act of man's life, has a bearing upon his eternal destiny, — will be remembered ages upon ages hence with joy or with unavailing regret. The paternal character of God is regarded as furnishing the best consolation under the pressure of calamity, and as prompting us to duty by all the tender and amiable affections and impulses of our nature; while the everlasting consequences of present conduct enlist in the cause of virtue and piety that self-love, which, though implanted in us for beneficial purposes, is too often made the servant of sin.

These Sermons are arranged and divided with uncommon distinctness and simplicity. And the reader is not left to run over several paragraphs of miscellaneous remarks, before the subject of discourse is announced. The introductions are all brief, most of them very brief, — in these days of long and useless *exordiums*, brief even to singularity. But they are sufficiently long for their purpose; and the multipli-

cation of introductory observations, however valuable or striking, tends to distract and weary the mind. As we think a reform in this particular desirable among authors in every department, we will offer one or two specimens of introductions taken from the volume before us.

"John v. 39. *Search the Scriptures.* Your attention is requested this morning to some remarks on the proper manner of studying the Scriptures. You profess to receive the sacred writings, my friends, as the only safe standard of Christian belief and practice. You do not consider yourselves answerable to any earthly tribunal for the sentiments you derive from their pages. You must, therefore, realize the great importance of ascertaining their true meaning. To aid you in the successful discharge of this primary duty, will be the design of my present discourse." p. 5.

"Luke x. 42. *One thing is needful.* What is this one thing? Religion. Yes; a firm belief in the eternal existence and infinite perfections of our heavenly Father; a rational faith in the divine mission of our Saviour; an habitual conformity to the requisitions of the gospel, and an unshaken confidence in its sublime promises. Such a belief and such a practice, such a character and such expectations, are absolutely necessary to secure our present happiness and qualify us for heavenly felicity. Let me then illustrate the necessity of religion in a few of the most important periods of our earthly existence." p. 132.

As mere literary critics, we might find in this volume a few careless expressions, needless repetitions, identical propositions and similar faults, which Mr. Whitman would doubtless have seen and amended on a more careful revision; but its unpretending title, its distinct exhibition of the author's views of sacred truth, and its adaptation to aid the cultivation of virtue and piety, lead us to notice it mainly in its practical character, in which it is worthy the attention of preachers of all sects, and by which it will recommend itself to all serious readers, who sympathize with the writer in his views of Christian doctrines and duties.

ART. VII. — *Outlines of Universal History: embracing a Concise History of the World from the Earliest Period, to the Present Time, &c. To which are added Tabular Views of Royal Dynasties and of Eminent Persons, a Chronological View of Important Events, and Questions for Examination of Students.* Edited by JOHN FROST. Philadelphia. Key, Mickle, & Biddle. 1832. 12mo. pp. 466.

THE Editor of this History is the same gentleman of whose labors in the "History of Ancient and Modern Greece" we made favorable mention in the third number of our Journal. The republication of the work before us, with the additions, is the result of the editor's experience, growing out of many years of successful service as a teacher. He informs us that he was satisfied from an examination of Lardner's "*Outlines of History*," on its first appearance, that it is "well suited to be a text-book of general history in our schools and academies;" and his opinion, for the reasons which we have already mentioned, is entitled to respect. A course of general history which shall prove interesting to the young, as well as suitable for a book of instruction, is a great desideratum, and we fear always will be. It seems to us impossible, within the compass required for such a book, to give much more than a pretty full chronology, or a very condensed and consequently dry body of annals, which presents little more than the materials for the exercise of memory in regard to facts; a sort of grammar of history, which, like that of a language, is to be learned as the basis of further advancement. How much of this tedious process, in either case, can be dispensed with, we are not conversant enough with different modes of education to determine. But, whether in history or in language, if the memory is stored with facts and *formulae* which are so arranged and fastened there that they can always be recurred to, and cannot escape, a great step is made in the course of education, in those particular branches.

The dullness of the text-books of general history which have been used in our schools and colleges, is an old subject of complaint, and no change has hitherto proved remedial. All attempts to combine eloquence with *epitomes*, *elements*, or *outlines* of history, have only made the matter worse. It

was tried by Whelpley most unsuccessfully ; and the result was a work without consistency or proportion ; an olio of historical fragments and declamatory scraps, which could gratify none whose taste was not vitiated. And so it must always be. To decorate the elements, the mere dry bones of history, with rhetorical ornaments, is like dressing a human skeleton in the tawdry habiliments of living flesh and blood, animated by all the gayety of youthful spirits.

The "Outlines of Universal History" are free from these mockeries ; from the dryness incident to the very nature of the undertaking they cannot be free. The style is appropriate to the plan of the work, and rarely has any thing to offend. Where opportunity offers, as in the transitions from one grand division of the subject to another, or in the recital of great events, which admit of continuity of narration or brief discussion, the author shows a power in the style and management of his speculations, worthy of a higher gradation in historical writing.

The pretensions of the author of the "Outlines" are on the whole modest, and he has the merit (which is the highest and most genuine merit of an author) of well accomplishing his main purpose.

"The object of the writer has been to give a correct, and, as far as the limits would permit, a comprehensive epitome of the history of the world, which accuracy of narration and chronology would render valuable as a book of reference, and in which general views and reflections would remove the dryness inseparable from a mere enumeration of facts. As a portion of a Cyclopædia,* it is to the historical volumes what in an atlas the map of the world is to those which follow it, representing in connexion what they exhibit isolated, and displaying the relative proportions and importance of the several parts. Its chief utility will be, doubtless, as a book of reference for those who are already versed in history ; yet it is hoped that even the tyro who studies it with attention will find himself, at the termination of his labor, ignorant of few of the great characters and events which occur in the history of the world."

In these remarks in the "Advertisement" to the volume the author clearly states his purpose, and fairly estimates the manner in which he has fulfilled it, with the exception which

* The "Outlines" form a part of Lardner's "Cabinet Cyclopædia."

our remarks have already implied, in one particular. That the author's "general views and reflections remove the dryness inseparable from a mere enumeration of facts," is a proposition to be received with great limitations. It is only here and there that the dryness is thus *removed*; and this is not the author's fault, for he has duly availed himself of opportunities; but it is the infelicity of the very undertaking itself, which for the most part excludes general views and reflections, since they would interrupt the rapid current of chronological details.

If we now add to what we have already cited from the author, respecting the general object of his work, his account of the division of it, and of the sources whence the materials were drawn, our readers will be able to form a tolerable estimate of the volume, independently of Mr. Frost's additions.

"For the plan of dividing the last two parts into periods, the author is indebted to the celebrated Müller,* and has adopted several of the divisions employed by him in his '*Universal History*.' That work (the inaccuracies of which are to be regretted) with those of Schloper, Gibbon, Hallam, and others, has been used in addition to contemporary and national histories, in the composition of these Outlines. The Oriental portion has been chiefly derived from the works of Gibbon, Malcolin, and Hammer."

It could not be expected that, in a history at once so brief and comprehensive, the author should recur constantly to the original sources, whatever he might do in matters of a doubtful or disputed nature. And if all his authorities might be relied upon with the same confidence which is due to Gibbon, little would remain to be desired in this respect.

The author of the "Outlines" divides history into, 1. Ancient History; 2. That of the Middle Ages; and 3. Modern History.

In the introductory remarks pertaining to the earth and its physical changes, we find an admonition, the justice of which must be acknowledged by every philosophical reader of the Mosaic history, and even by every reader of good common sense. If the same view of the case had been adopted in all past ages we should have been saved from

* For some notice of Müller's "*Universal History*" our readers are referred to the first number of our journal, Article X, p. 55, et seq.

multitudes of fanciful speculations and skeptical distortions. "All attempts," says the author, "to extract a history of the earth and of its revolutions from the Bible have failed, and the theories only remain as monuments of the genius of their constructors. Man, not his abode, is the subject of the sacred Scriptures; and we may admire but not question the fact of the people of Israel, though divinely taught in things relating to mind, being left in things relating to matter in equal ignorance with less favored nations." p. 12. The geological researches of recent times have opened to us sources of wonder that carry our thoughts constantly from the physical to the moral, from the stupendous realities concerning the formation and revolutions of the earth, to the almighty Architect who framed it and wrought out, by means which surpass the ken of all human philosophy, its mysterious changes.

The author "quits the ancient world" near the close of the fifth century, after the mythology of Greece and Rome, which had long been falling into discredit, had vanished, and Christianity had made wide advances, though attended with the corruptions which grew out of the degraded character of the age. The forms of government become changed for "limited monarchy; the amazing fabric of ecclesiastical dominion, and feudalism, with its chivalry and martial spirit," come into view. Of the middle ages which occupy ten centuries in our author's arrangement, he speaks of the first six, with other historians, as justly entitled to the distinction of the dark ages; a dark and dreary portion of history too,—but not without interest and instruction; for it embraces besides the rise of the feudal system, the history of the Arabian prophet, and the spread of his religion, and the increase of the papal power, till it reached its summit. Soon after the world begins to emerge from utter darkness, the crusades commence, and all is full of life and action; the papal power begins to decline, and great monarchies to be formed. These prominent subjects, and indeed this whole period of the middle ages, is managed by the author of the "Outlines" with great skill, and in a manner as well suited to fix the attention of the reader as such very summary accounts can admit.

In his Introduction to Modern History, the author takes a rapid philosophical survey of the great events and changes

that occurred in the middle ages, from which we give the following abstract.

"At the commencement of the middle ages the great empire of Rome was fallen to pieces from internal corruption and decay. . . . Taste and learning, long declining, were almost extinct; the Christian religion, now that of all parts of the empire, was corrupted and debased; and in that state it was embraced by the rude conquerors, and farther degraded by the admixture of their barbarous tenets and practices. The clergy acquired from the superstitious fears of the people, wealth, influence, and power; they ruled the laity with despotic sway, and bishops made kings tremble on their thrones: the pope, as head of the church, sought to draw all this power to himself, and then to make it a source of emolument. . . . The extravagance of the papal pretensions became apparent when learning began to be cultivated, and its gradual decline has marked the last period of those ages.

"One great empire arose in Europe after the fall of Rome; but it fell to pieces when the vigorous mind which had erected it was gone. Europe was divided into small states, and war, internal and external, raged without ceasing; a haughty independent nobility insulted kings, and tyrannized over the people. The barbarians of the North and the East, and the enthusiastic warriors of the Koran, overran, pillaged, and destroyed the fairest regions of the West. The intercourse of nations, except in war, was small; trade and commerce hardly existed; the merchant was subject to be plundered openly by the stranger-lord, and to be pillaged by the arbitrary taxation of his own.

"Gradually the night was seen to pass away; monarchs began to extend their power, and to perceive that it was their true interest to protect the people against the tyranny of the nobles, and to bring these last under obedience; the church used her extensive power for the same purpose; the people gradually acquired wealth. . . .

"The lamp of learning was relumed; the study of the scholastic theology and philosophy, and of the Roman law, sharpened men's intellects; travels into the East enlarged their knowledge of the earth; the use of the mariner's compass emboldened their navigation; gunpowder changed the face of war; paper, and at length the art of printing, gave a more rapid diffusion to knowledge; the taking of Constantinople scattered the learning of the Greeks over the West; schools and universities were numerous; men were become eager for knowledge; classical learning was, in Italy, cultivated with

ardor, and a strong feeling of admiration for the institutions and philosophy of antiquity excited; the discourses and writings of Wickliffe, Huss, and their disciples, awakened beyond the Alps attention to the important topics of religion; the discovery of India and the New World filled men's minds with vague aspirations after adventure, conquest, wealth, and knowledge. A universal fermentation was going on.

"Such was the state of the European mind, at the commencement of modern history." pp. 254, 255.

The modern history, commencing at the close of the fifteenth century, comes down to 1815, the same year which witnessed the final overthrow of Napoleon at the battle of Waterloo, and the ratification of the treaty of peace between Great Britain and the United States of America. Like the two preceding parts it is distinguished by chronological accuracy, and a due proportion of parts in the subdivisions.

We would by no means speak slightly of the general views and reflections which are found in different portions of this volume. They are as frequent as the plan of the work would well admit, and generally in good taste, as well as sound in sentiment. The following may be worthy of notice as illustrations of these remarks, though not faultless, and perhaps not among the best examples. Speaking of the extinction of the Carlovingian race in France (987) after an existence of two hundred and thirty five years, the author makes this appeal.

"Would it not appear, that great families, like fruit trees, become with time *effete*, and incapable of producing the similitude of those powers to which they owed their original elevation? So little reason is there to be proud of a long line of ancestry." * p. 166.

Again, in the account of the decline of the great empires in the eleventh century, Michael the Sixth comes into notice, Emperor of the East, whose seat was Constantinople.

* Parallel to this is the interrogation with which Juvenal begins his eighth Satire. "What advantage is it to trace your lineage through a long line of noble ancestors, to display their pictures, &c., if you disgrace your origin?" And at the close of the Satire, he assumes in part the converse of the interrogatory. "If you trace back your descent to its remote origin, it must terminate in the vile asylum [of Romulus]. The first of your ancestors was either a shepherd, or what I am unwilling to name."

He succeeded the Empress Theodora, by her appointment, enjoying a reputation for military talents ; but he was altogether ignorant of the nature and principles of government, and gave himself up to the dominion of favorites and servile retainers. "In 1056," says our author, "Michael the Sixth, a soldier, was chosen Emperor, and gave one among the many examples there are of the unfitness of a man for the supreme station, who may have been distinguished in an inferior one." p. 172.

The "Tabular View of Royal Dynasties," and of "Eminent Persons," the "Chronological View of Important Events," and most of all, the "Index," a portion of useful labor which in modern times has fallen into unmerited neglect, are very valuable additions to the "Outlines." The work on the whole is a highly useful manual, particularly in the character in which the author chiefly regards it—namely, as a book of reference. And in the higher classes of schools we have no doubt it may be advantageously used, as Mr. Frost proposes, "in order to show them how the particular periods of which they have been studying in the classical works of Robertson, Scott, and others, stand related to the whole history of the world ; and to guide them in the selection of periods and works of history for their future study."

Mr. Frost claims no other merit but that of editor, with the exception of "some alterations and additions in that portion of the work which is devoted to the history of the United States, which has been enlarged so far as was consistent with the author's plan." He has also subjoined, and we should judge with great care, "questions not only for examination on the whole work, but also separate ones to be answered from maps." The utility of questions for examination upon maps, we can readily perceive ; but the fashion so prevalent of annexing studiously prepared questions to text-books of various arts and sciences, intended for schools, or colleges, is a matter upon which we wish to be enlightened. It probably has some advantages which have not occurred to us ; and unless it be so, a good deal of pains has often been taken to little purpose. We are pleased to find that this is among the subjects to be discussed at the meeting of the "American Institute of Instruction," to be held at Boston in August next.

- ART. VIII. — 1. *A Discourse delivered before the Massachusetts Society for the Suppression of Intemperance. May 23, 1832.* By WILLIAM SULLIVAN. Boston. Richardson, Lord, & Holbrook. 1832. 8vo. pp. 64.
2. *An Address delivered before the Cambridge Temperance Society, March 27, 1832.* By HENRY WARE, JUN. Professor of Pulpit Eloquence and the Pastoral Care in Harvard University. Cambridge. Hilliard & Brown. 1832. 8vo. pp. 16.
3. *National Circular. Addressed to the Head of Each Family in the United States.* 8vo. pp. 12.

THESE several pamphlets, though differing from each other in the manner of execution, aim to produce a common effect,—the suppression of intemperance, by means of a common principle, namely, abstinence from the use of ardent spirits; since nothing short of this is believed adequate to cure the evil.

Mr. Sullivan's "Discourse," besides the brief history it affords of the Society before which it was delivered, and the historical and philosophical learning which it displays pertaining to his subject, contains very convincing arguments addressed to the understanding, and very powerful appeals to conscience and to every affection which can coöperate with the decisions of the will and give them a binding force. Mr. Ware's "Address" includes in a small compass an eloquent defence of the necessity of "the Combination against Intemperance," since all other means have proved unavailing; an explanation of the nature of the combination, and a forcible vindication of it, as grounded in the *principle* and the *pledge* of total abstinence; and a full and decided avowal of the result aimed at by this combination—"the absolute, perpetual extermination, of ardent spirits, as an article of drink." The "National Circular," in a very plain, direct, and unanswerable manner, pleads against the use of ardent spirit as a drink, because it is not needful and not useful; because it is poisonous, and impairs and sometimes destroys reason; because it weakens the power of motives to do right, and strengthens the power of motives to do wrong, and destroys the soul; and the address concludes with an

earnest invitation to sign the pledge annexed — neither to use, nor to traffic in, nor to entertain others with ardent spirit, and in all suitable ways to discountenance its use. The effects of ardent spirits are stated strongly in each of these addresses, the statements being grounded in excessive use; but they are not on this account open to the charge of exaggeration, since the authors are in full faith that the only real safety is in total abstinence. And such is the fact, so palpably such, that if we had the ability and the room, we would second their endeavours by more than a bare commendation of their productions, and a hearty concurrence, substantially, in their views.

The greatest difficulty of thorough union among the friends of temperance, arises, we should judge, from difference of opinion and feeling concerning the *pledge*. There are many honest, honorable, and truly Christian men, who have never used, or who have ceased to use ardent spirit, and feeling a repugnance to oaths, promises, and pledges, have not casuistry enough to see how their obligations are strengthened, or a reasonable confidence in them is increased, by their pledging themselves to abstain from any thing, or to do any thing, whilst the abstinence or the act is implied in the very *principle* of the association with which they unite. Still, if it is believed that the pledge is necessary in order to fulfill the ends of combined effort in the cause of temperance, let it be persevered in, with the trust that the hearty friends of the cause will in time overcome their scruples.

We should be sorry to weaken any of the arguments which are urged by those who write and speak eloquently in favor of the work of reformation. But a great deal too much stress, it seems to us, is laid upon the amount saved to individuals and to the country, in dollars and cents, by the disuse of ardent spirits. An address to the feeling of avarice is not perhaps the most winning or judicious; especially when the subjects of it, from their very infirmities and vices, are prone to condemn it, and to indulge a carelessness of expense, miscalled generosity. But the strongest objection to such statements is, if we have any just notions of political economy, that there is a fallacy at the foundation. Take, for example, an intemperate husbandman, who is intoxicated every day, which he may be at very little cost. Is it the expending of a few cents a day that impoverishes him? By

no means ; it is the loss of labor, of provident calculation, of care for his present possessions, that bring poverty and decay and a squalid appearance upon himself and all that is his. Weighed against these causes, the mere expense of money is but dust in the balance. Take then the opposite example of the temperate and consequently prudent husbandman, who can, not only pay his taxes and preserve a tidy appearance in his person, and family, and estate, but can purchase his tea and coffee, and perhaps a musical instrument and laces and gewgaws for his daughters. Now the difference in these persons consists in the difference with respect to labor and faculty ; the difference between a sound mind in a sound body, and a disordered mind in a disordered body ; the difference between expending a daily pittance for what is ruinous to mind, body, and estate, and expending a much larger amount upon what is comparatively innocent, though perhaps at best useless. If the intemperate man can preserve his bodily vigor and his wits to old age (a rare though not unexampled case), his affairs may go on prosperously, and the expense of his sensual excess may never be felt.

If again, as advocates of temperance, we speak of the disuse of spirit, and consequently of trade in the article, as a matter of national economy, and thus make it a business affair, we must expect to be answered in a business-like way, and to be told that, like tea and coffee, or drugs and medicines, or even the most active poisons, it must be regulated by the demand ; that like other parts of trade it employs men, money, and ships ; and that when we have so far brought the use of the article into discredit, as to spoil the market, they will acquiesce. But let the vast amount of expenditure for spirit be made use of to show the enormity of the consumption, to call the attention of legislators to restrictive laws, and to bring home to individuals the criminal share that so many must have in creating such a demand, and it may come in aid of the highest moral considerations. The influence, however, mainly to be relied on is personal and direct, that which admonishes the individual of his danger, when the demon of intemperance is insinuating himself slowly and unperceived. Let him be made to see his threatening destiny in the example of others ; and surely if he can be made to perceive the gradual or even remote consequences of his habits in regard to the present life, — the loss

of reputation, the loss of moral sensibility, the loss of bodily and mental vigor, he is furnished with motives strong enough to sway a person of reasonable foresight. But especially, if he can be brought to a thorough faith in Christian truth, a reverence for its precepts enjoining sobriety and temperance, a faith in its awful denunciations when it is declared that "no drunkard shall inherit the kingdom of God," can such a faith, and reverence for divine precepts, fail to arrest him in his downward course to misery and ruin?

We have spoken of the three pamphlets before us because they are recent, and because, though with great diversity in the manner of treating and illustrating their topics, they resemble each other in their great end and aim, and may well go in company to every family in the Union; and sure we are, that however they may fall short of reasonable expectation in procuring members of temperance societies, they will procure numberless friends and converts to temperance.

ART. IX. — *An Introduction to the Study of Human Anatomy*. By JAMES PAXTON, Member of the Royal College of Surgeons, Honorary Member of the Ashmolean Society, and Author of the "Notes and Illustrations of Paley's Natural Theology." With Illustrations. First American Edition, with Additions. By WINSLOW LEWIS, Jun., M. D., Demonstrator of Anatomy to the Medical Department of Harvard University. Boston. Carter & Hendee. 1832. pp 421.

WE have here the first volume of a work intended more especially for those who are commencing the medical profession, and which we consider admirably adapted to its object. Without wishing to be irreverent to the memory of those pages from which our own first impressions of anatomy were received, we must say that we consider the book before us far better suited to the wants of the student than any of those which have so long held the rank of medical classics.

The elementary works which have been most generally popular in this country of late years, are those of Bell and Wistar. The first, although spirited and engaging in its style, is too full of tedious minuteness and superfluous discussion

for an introduction to a science difficult enough at the outset, when most divested of encumbrances. The plates, which are considerably expensive, are wretched caricatures of their subjects; so very bad that John Bell would start from his sepulchre if he could see how his designs had been libelled by the transatlantic graver. Wistar is a dreary, methodical index of anatomical knowledge, accompanied also by illustrations less ambitious than those of Bell, but not less rude and useless. The little, old-fashioned work of Cheselden is so superficial that it is fit for nothing else but to fling as a mere morsel to the behemoths of universal knowledge. The recently translated works of Cloquet and Meckel, are, on the other hand, too massive and formidable for any but those already initiated. Of these as well as some others which bear a high character, it is enough to say that mere description without illustrations is not enough to instruct the ignorant, however useful it may be in keeping alive the recollection of previously acquired knowledge.

These deficiencies, we believe, are exactly supplied by the "Introduction" of Paxton. His plan consists in presenting on the same page a simple but accurate description, and a just delineation of all the different organs in the human body. In a well executed series of wood-cuts, he has given us many of those designs, which were lately to be found only in the splendid volumes of Albinus and Cloquet. It is enough to say of them that nothing at all approaching them in fidelity and extent has ever been placed within the reach of the student.

The American editor has rendered the labors of the author more perfect by supplying certain omissions, particularly in the accounts of the osseous and muscular systems, and adding the entire chapter on the teeth. The promptitude, the correctness, and the finish with which it has been reprinted, deserve great credit. To those who are beginning to forget, as well as to those who are beginning to learn, the English author and the American editor have done a favor which we doubt not will be fully appreciated.

ART. X. — *A General View of the Progress of Ethical Science, chiefly during the Seventeenth and Eighteenth Centuries.* By the RT. HON. SIR JAMES MACKINTOSH, LL. D., F. R. S., M. P. Philadelphia. Carey & Lea. 1832. 8vo. pp. 304.

THIS volume supplies a deficiency that existed in the history of philosophy, and supplies it well. We wanted some one to do for the history of Ethics, what Dugald Stewart had done for Metaphysics; and Sir James Mackintosh has stepped forward and done it. We are happy that among the many good, bad, and indifferent works which this Journal has sometimes the honor, and sometimes feels the painful necessity to notice, it has fallen to our lot to adorn its pages with the title of so good a book by so good and great a man. If the plan of our Review did not forbid it, this is a work that would justify and claim a long and elaborate article, involving a good deal of discussion; but keeping in mind that we have promised to be brief and unambitious in our notices, and to console ourselves for this self-denial with the satisfactions that spring from our benevolent plan of distributing our favors to a very large number, we will endeavour to keep within the limits which that plan prescribes.

The main purpose of the book, as the title-page indicates, is to give a history of *Modern Ethics*. But we have by way of Introduction a pretty generous review of ancient and scholastic Ethics, giving us more knowledge of those misty regions of science and speculation than we ever expected to find in so small a compass, and in so accessible a shape.

The modern history of ethical science begins in the latter half of the sixteenth century, with the writings of Thomas Hobbes, styled the Philosopher of Malmsbury. Our author commences with him, and gives us a clear and concise view of his principles, with remarks and strictures of his own. He does the same with all the most distinguished moral philosophers of Great Britain and France, from Hobbes and his first answerer, Cumberland, down to Jeremy Bentham and Thomas Brown.

Perhaps we had no right to expect in such a work any thing more than historical fidelity, giving us a view of the actors, and what they did or undid. But the author, who

has entered and adorned almost every department of knowledge, taste, and speculation, has shown himself a prepared and efficient laborer in the broad field of ethical inquiry, and given us a theory of his own, which, if not well digested and complete, yet is, as a whole, original, and is evidently worthy of more labor than he has spent upon it. We wish its author might think it worth his while to systematize, illustrate, and carry it out; we wish he would do for it what Adam Smith has done for a much more unpromising theory of moral sentiments. It exists now in single paragraphs and incidental remarks scattered up and down the book, and it is too great a task for the reader to put them together into a system. At the end of the book, the writer under the modest title of "Concluding Remarks," gives us a summary of his doctrines, but it is elliptical and wants method and illustration. But especially it wants that first and rarest requisite in philosophical speculation, a strict, unvarying uniformity in the use of terms, of which the sense in which he means to use them has been first clearly stated. Failure in this respect, we all know, is enough to confuse the clearest minds, and ruin the best systems. A few instances of this verbal inconsistency (we believe it is only verbal) are, we think, the greatest, we would almost say the only, fault, of the work before us. It probably arises from the writer's not having the whole subject before him in a connected view, but introducing his opinions as commentaries and strictures on the systems which he reviews separately. If his theory will bear the test of philosophical accuracy, it must in many respects be more satisfactory, and have a better practical tendency, than any we are acquainted with.

Our limits will not permit us to enter into an exposition of the theory of Mackintosh; but as it is this that gives to the work its pervading character, we will just mention two or three of its leading characteristics.

In the first place, our author belongs to the *sentimental school* of moralists, in opposition to the *intellectual school*; to the school of *Hutcheson*, *Butler*, and *Smith*, in opposition to that of *Cudworth*, *Price*, and *Dugald Stewart*. According to the former school, the words *right*, *duty*, *virtue*, *obligation*, represent certain *thoughts*; and according to the latter, certain *emotions*.

In the second place, he belongs to the *disinterested* in

opposition to the *selfish* school of moralists. On this point he is strong, earnest, and eloquent.

In the third place, he holds that the moral faculty is derivative, or secondary,—not original and ultimate,—though it exists as really, necessarily, and indestructibly as any other part of the mental constitution. It comes into existence in the natural course of mental development, and is not less sacred than it is according to the theory which represents it as implanted and underived. It is this union of the two doctrines of the disinterestedness of the moral affections and dispositions, and of their being *derived*, that constitutes the chief originality of the theory before us. This union is entirely new in the history of moral science, and leads to a process of philosophical analysis that is new. The author believes that there are a few primary appetites and susceptibilities to pleasure and pain, which arise from no prior state of the mind, and which can be derived only from bodily organization. He does not name these nor decide upon their number; nor does he think this necessary to his purpose. It is enough to characterize his theory, that he does not include among them any form or sign of a moral faculty, either distinguishing or approving, none of the social affections, and not even self-love or a regard to our own general welfare. The only *original law* of the mind which he claims, to account for the growth of all these out of the primary elements, he calls *association* for want of a better word, though he thinks he uses it in a little different sense from other philosophers. It is the law by which our primary desires are transferred to other objects besides those by which they are at first gratified, producing a new compound result, which, as soon as formed, becomes altogether distinct from and independent of the parent desires; and as fast as the secondary principles are formed, they become new and independent materials out of which others equally independent are formed. It is thus that our author, beginning with the organic emotions and susceptibilities of the infant, would go on step by step, forming continually new products by a combination of those previously deduced, till he has gone through with all the private desires and social affections, and come to the moral part of our constitution, conscience. Conscience is the most complex and inscrutable part of the mental web, because, being amongst the latest products, it is composed of

a greater variety of constituent elements. Mackintosh defines the moral sentiments in their mature state to be "a class of feelings which have no other object but the mental dispositions leading to voluntary action, and the voluntary actions which flow from these dispositions." These feelings being perfectly blended together by the associating principle, brought into a state of *fusion*, and thus perfectly independent of the antecedent affections, acquire a perfect oneness, and we call them *conscience*.

The author is not silent on the much vexed question, What is the criterion of morality? What is the distinguishing property of virtuous actions? His answer is, "*Beneficial tendency*." But he insists repeatedly and strenuously on the necessity of keeping distinct two questions that have been hitherto much confounded, viz. What is the criterion of morals? And what are the origin and nature of the moral sentiments? He regards the confounding of these questions as the most besetting and universal error of moralists, and the source of all the confusion in which ethical science has been always involved. He evidently regards it as the peculiar and chief excellence of his work, that he has given a clearer view of the science, than has ever been given before, by keeping the two questions, as matters of analysis, entirely separate. Beneficial tendency is, according to this theory, the ever present and distinguishing trait of what we call virtue; but yet it declares, somewhat paradoxically it might seem, that moral approbation involves no perception of this tendency. The two subjects are therefore not to be united in speculation any farther, than to seek for the reasons of the coincidence between the approbation of conscience and the perception of the good tendency of dispositions and actions; for in the author's view it is a *coincidence*, not an arbitrary one indeed, but necessarily resulting from the constitution of the mind and of nature. Here again he is original in his conceptions, and clear and striking in his developement of them.

Our author does not shrink from an examination of those great and trying questions that must be put to him, and must bring the truth and soundness of his doctrines to the test. Conscience being composed of so many and such various elements, whence that *oneness*, which the language and consciousness of all mankind ascribe to the moral faculty? Why

do these particular emotions, desires, and affections, (viz. those which have for their objects, dispositions and voluntary actions) coalesce to form the moral faculty, to the exclusion of other principles? Why do we not morally approve the useful qualities of actions altogether involuntary? Whence the *authority* of conscience? What the meaning of moral obligation? If moral approbation involve no perception of beneficial tendency, whence arises the coincidence between that principle and the moral sentiments? His answers are ingenious, and in perfect consistency with the principles of his theory. We cannot within reasonable limits give so much as a clue to them, and will not attempt it.

Doubtless there are many ready to ask, Why should Sir James Mackintosh waste his precious time and eminent powers on such a barren field as ethical science? Why should such a man go about and beat the air to set up a moral theory, when the same thing has been attempted over and over again ever since the days of Plato, without bringing the world any nearer to undisputed certainty in the matter, but leaving the subject in its original obscurity? It may, indeed, seem to be a vain hope, that any theory of moral sentiments that may be broached will stand the test of time, and unite all minds, and settle all controversy. Let it be so. Still we believe the study of ethical science is by no means unimportant or fruitless. It has developed, and from the nature of its subjects is well fitted to develop, the mightiest powers and richest resources of man. Say that the truth lies too deep to be reached, yet the adventurous divers have brought up and set some of the most precious gems that sparkle and delight in the literature of Europe. It is very fashionable to scorn all such abstract discussion, and to rest content with saying right is right and wrong is wrong, and that nothing is to be gained by trying to go deeper. But there has not been a respectable laborer in this department of science from Plato to Sir James Mackintosh who has not added new regions to the mind's domain, and brought us nearer to truth and self-knowledge. Truth, some German has said, never *is*, always *is a-being*. And we esteem it a felicity, that it does not all lie so on the surface fathomable and compassable, as to be brought out clear and complete at a single stroke. It is matter of glorying that there are mysteries in man's nature too deep for him to clear up at once.

The fact speaks plainly and proudly concerning his future destiny and career. It seems to promise noble things to be done, and opportunity to do them hereafter. It is pleasant to have the prospect of future and boundless research and discovery. We doubt not that such research will go on for ever, from time to time revealing great truths to man concerning himself. We have abundant encouragement that labor thus spent will not be lost. It has not been lost heretofore. Though we do not master the whole truth, there is no study in which we get *more* truth, or make more advancement. Very much has been done towards the establishment of a sure foundation of morals, alike honorable to the Father of our spirits, and elevating and improving to our race, since Hobbes first essayed entirely to unsettle all the moral and religious sentiments and principles of mankind. Besides, we may at least say of Ethics what Abraham Tucker says of Metaphysics, that it is wanted "to cure its own ills, and to repair the mischief which itself has wrought." If ethical speculation cannot rear a fabric of truth, it is at least wanted to "demolish the rotten superstructure which conceals its beauty." If we must have a Hobbes, we want our Clarkes, Butlers, and Hutchesons; and if Jeremy Bentham will moralize, we want a Mackintosh to look after him.

It is scarcely to be expected that our author has struck out a moral theory which shall put an end to controversy on the subject. We will only say, that he has written a book, the moral tendency of which is altogether pure and excellent. We know that he has spoken a good and seasonable word in behalf of the beauty and sacredness of virtue, the authority of conscience, and the immutability of moral distinctions. The whole tenor and spirit of the work attest the sincerity of his concluding words.

"If any statement of the opinions here unfolded or intimated shall be proved to be at variance with the reality of social affections, and with the feeling of moral distinction, the author of this Dissertation will be the first to relinquish a theory which will then show itself inadequate to explain the most indisputable, as well as by far the most important, parts of human nature. If it shall be shown to lower the character of man, to cloud his hopes, or to impair the sense of duty, he will be grateful to those who may point out his error, and deliver him

from the poignant regret of adopting opinions which lead to consequences so pernicious." p. 281.

Whatever may be the merits or the fate of his peculiar doctrines, we are satisfied with receiving at the hands of this writer a book rich in learning, brilliancy, and strength, containing masterly sketches of philosophical biography and criticism, exposing pernicious error with a determined, but never a bitter spirit, rendering lovely and winning whatever is good in human character, rebuking in love whatever is bad, and withal adding the testimony of a great and fair mind to the reality of all that is solemn in man's moral nature and accountableness, all that is sacred in conscience, beautiful in virtue, lofty in our aspirations, and grand in our destiny.

One word of the American edition of this work. We sincerely thank the enterprising publishers for the good thing they have done in giving it to the American public. We could have wished, however, to see such a work done up in a little better style. We think that such persons as are likely to purchase it would be willing to pay the extra expense of a little better paper. And if we must give up the pleasant old luxury of *calf*, we think we might be indulged with the glazed cambric, which makes a pretty book, instead of rough sixpenny cotton. We wish, too, our publishers could afford to cover the whole book with cloth, instead of giving us only cloth backs with paper sides. These are trifles to be sure; but then we are so childish as to have a feeling upon the subject, not very serious, but we trust innocent. There are, too, a good many typographical errors, which ought not to have been overlooked in such a work. Such as *of* for *as*, *than* for *that*, *Chales* for *Charles*, *chose* for *choose*, *consciousness* for *conscience*, and many others; not that the sense is much marred, but it does not look well, and is not well.

ART. XI. — *Memoirs and Confessions of FRANCIS VOLKMAR REINHARD*, S. T. D., Court Preacher at Dresden. From the German. By OLIVER A. TAYLOR, Resident Licentiate, Theological Seminary, Andover. Boston. Peirce & Parker. 1832. 12mo. pp. 164.

THIS pleasant and instructive volume is partly an autobiography, contained in the Letters of the remarkable man to

whom they relate, and styled, with no very obvious propriety, *confessions*; and partly a delineation of his character compiled by the translator of the Letters from original sources. Altogether it is a most acceptable publication. Students of any profession may read it with improvement, and students of divinity cannot carefully peruse it without receiving the most valuable hints for the pursuit and practice of their profession. Reinhard has long been known by general reputation as a distinguished continental preacher, and curiosity to learn more of him was excited by the circumstance, that for many successive years he had published an annual volume of sermons. It is no strange thing that a man should write and preach a sufficient number of sermons to form a volume, year after year; but it is passing strange that he should be able to write such as would find readers. The strangeness disappears only when we become acquainted with the man, and learn the fertility of his resources, the industry, ardor, and perseverance with which he devoted himself to the profoundest and most various studies, and the enthusiasm with which he alike mastered philosophy, theology, literature, and rhetoric. The account of his indefatigable labors puts to shame our notions of hard study, and gives a picture of one of the very few men who appear to have believed practically with Cicero, that it is requisite for an orator to be a diligent student, and familiarly acquainted with all subjects. It is the frequent infirmity of eloquent men to trust to their gifts and shun toil. They are too readily seduced to prefer the showy to the profound, and to live by occasional excitement rather than by steady application. Not such was Reinhard. His education was most rigid, his training most severe, and the intellectual discipline to which he subjected himself before commencing preacher seems to have surpassed that which most men undergo during a whole life. The habits of application thus formed he did not permit himself to lose, but kept to them strictly and methodically in the midst of his fame. Thus it was that he not only became but continued to be a great man; not only acquired, but sustained his popularity. Let our scholars and professional men observe how he spent a day.

He rose at six, throughout the year, and employed the first hour in committing to memory his next sermon,—for he always preached memoriter, and the getting by heart was

a wearisome drudgery which never grew less as he grew older. Then followed until dinner the study of the Scriptures, composition, and professional business, and one hour always devoted to speaking ; — hear this, ye spouters, young and old, who fancy there is no necessity of this practice, but that you can easily become Ciceros without it ; — then he dined, allowed a few minutes to the newspapers, and twice a week looked at the public journals ; — at three o'clock returned to his studies ; at six or seven took a little exercise ; passed the evening in study and in writing letters of business, and “ closed the evening by reading, or causing his wife to read to him, some easy, enlightening, soothing piece.” This course must have occupied not less than twelve hours ; and those who are aware how much may be accomplished by four hours hard study a day, who remember that Priestley, for instance, accomplished his multiplied works by means of six hours a day, will not wonder that the regular adherence to a plan, which proposes twelve hours of study, should enable Reinhard to do all which he is said to have done. In order to form some idea of what this was, let it be noted, that he wrote and committed to memory a sermon every week, read and gave a written judgment on some thousands of printed works every year, while a Professor at Wittemberg delivered four lectures daily, besides other academical duties, occasional authorship, active duties in the church government, and an extensive correspondence. This too in the midst of constant ill health.

“ He was ever active in business, but his activity was not of a tumultuous, extravagant character, reckless of the laws of nature, and calculated to exhaust and ultimately annihilate the body. On the other hand, the day was divided into the most regular order, and in such a manner as to save the most time. Every hour had its destination. From this order he was always unwilling to deviate. As soon as the hour arrived he went about his business, as soon as it had elapsed, he left it ; nor could the choicest company chain him beyond the stated period. Nor was he mechanical in his habits of this kind, for his labors were alternated with reading, writing, study, walking, &c., so that the day was agreeably diversified, while his strength was preserved from one day and hour to another for regularly prosecuting his work.” p. 153.

Thus punctuality, method, and perseverance were the

cardinal virtues on which his eminence rested ; virtues, which, as reviewers, we admire, applaud, and recommend, as essential to distinguished usefulness and greatness, and wish we had constantly the resolution to practise them.

It is a pleasant thing to read from a man's own pen the history of his intellectual growth, and the various processes by which that growth was retarded or promoted. He is undoubtedly as liable to commit some errors in writing about himself as another would be in writing of him. To know and to tell of one's self, or of any one, the truth, the exact truth, and nothing but the truth, is obviously impossible. But there are some items in every one's intellectual and moral theory which can be made known only by himself. If he speak of himself, therefore, with a tolerable degree of fairness, he will not fail to give instruction to those who desire to know the secret workings of another's mind and heart, in order to be aided in the management of their own. Reinhard has set before us in his "Confessions" a picture of his processes and principles of study, and the various contrivances, if we may so term them, by which he became equal to the great tasks imposed upon him, and especially by which he fitted himself for that commanding place which he so long held as a preacher. Some of the details of his rhetorical methods are pregnant with invaluable hints. They ought to be pondered by all of that lazy generation who think that excellence in writing and speaking is a natural gift, and who fill our pulpits and our halls of legislation with tiresome, undigested, rambling harangues, proving nothing but their own utter unacquaintance with all true notions of effective speaking. We know not what is to become of our country, when it is thought necessary to bring up every man to be a speaker, because, forsooth, eloquence is power, and the offices of government are alike open to every man ; while yet no severer notion of eloquence is inculcated than an ability to string words together, without stopping, for three successive hours. We shall be ruined by the multitude of pretenders, if things go on thus. Let our young lawyers and divines, our unfledged legislators, our future statesmen, and aspiring *lyceumites* be instructed on this subject. Let them be taught to look at, study, and admire the great models of undisputed and universally acknowledged eloquence, among the living and the dead, — till they shall see

and feel that it is not words, words, words, — but thought, much thought, deep, fervent, extensive thought, — long meditated, thoroughly digested, strictly arranged, compactly expressed, and brought forth for use by one qualified to utter it, through the laborious discipline of patient and persevering practice. How many are there who could give of themselves an account similar to the following? Yet how evidently would discipline like this purify and elevate the oratory of the times. After expressing regret that he had been led to neglect a certain course of instruction, Reinhard proceeds thus :

“That without a knowledge of these rules, I have been able to produce so many sermons and give them at least a tolerable form, is owing to the diligence with which I read the ancient orators and rhetoricians, and the no less diligence with which I applied myself to philosophy. I had early made myself acquainted with the old systems of eloquence, particularly those of Cicero, at school. When at the university, I not only read them again, but with them connected Quintilian and Aristotle. With the theories of the ancients respecting eloquence, I compared their discourses, particularly those of Isocrates, Demosthenes, Æschines, Lysias, and Cicero; and I have always thought, that the study of these proved of more use to me than lectures upon homiletics would have done.

“Here I must remark, that it was reading the ancients which formed in me that idea of genuine eloquence which afterwards always remained with me, which still appears to be the only true one, and which in my labors I have ever endeavoured to keep before me, though I have come far short of it. I spent some years at the university before I became acquainted with the Grecian orators. Until then, my notions of eloquence were drawn chiefly from Cicero's works. I looked upon him with admiration as the greatest master in this department, excepting, that, on comparing him with the concise Haller overflowing with thought, I could not avoid occasionally pronouncing him somewhat verbose.

“Excited by him, I finally began to read the Grecian orators; and how astonished I was on finding in the most celebrated orator of all antiquity, a man, who, for accomplishing his object and producing the greatest effects, never uses a single flower or far-fetched expression, a conceited and remarkable phrase, or any thing that bears the least resemblance to poetical prose; — who, on the other hand, says and delivers every thing in those terms which are the most natural, correctly distinguishing, and strikingly descriptive, — and hence,

a man, in whom are to be discovered no traces of affectation, or struggling after wit and surprising turns, or of that audacity so pleasing to many, and said to be the companion of genius; — a man, on the contrary, who chains the attention of his hearers by a diction, strong, manly, and unincumbered with a single superfluous word; who overpowers, as it were, the understanding by the strength of his thoughts, the force of his reasons, and the superiority with which he develops them; and finally, bears every thing away with him by means of an eloquence which rolls forth in periods, which are perfect in themselves, are harmonious, and fill the ear." pp. 38, 39.

In connexion with this, he was equally studious of the philosophers, ancient and modern, thus accustoming his mind to vigorous, acute, and patient thinking.

"Even while a student, therefore, I devoted a great part of my time to philosophy, and exerted all my strength to form an intimate acquaintance with the philosophemes of the acute Crusius, in all their extent.

"With the systematic study of practical philosophy I began occasionally to combine reading the ancient moralists; particularly Plato, Aristotle, Arrian, Plutarch, and Seneca. He who is acquainted with these writers, knows what treasures of moral truths are heaped together in their works, and what life, power, and practical utility, ~~may~~ be derived from a systematic knowledge of ethics, if with it we combine a profitable reading of these writers. Many of them, particularly the *Dissertationes Epictetæ* of Arrian, the moral treatises of Plutarch, and some works of Seneca, became of so much importance to me in these circumstances, that I read them often, and always with additional profit in respect to the enlargement and correction of my ethical information. In general, practical philosophy became more interesting to me, the longer I occupied myself with it. Afterwards, I gradually passed over to the best moralists of modern times; and, what proved of very great usefulness to me, began to read the best historians and poets of every age, with an exclusive reference to ethics." pp. 41, 43, 44.

Reinhard was born at Vohenstrauss, in the dukedom of Sulzbach, March 12, 1753. He was the son of the minister of that place, an excellent man and a scholar, whose superintendence of the boy's education was such as to give him an early love of the classics, and to fix habits of diligence and accuracy in study. The young Francis was an apt and eager scholar, and gave indications of uncommon tal-

ents. At the age of fifteen he was placed at the Gymnasium Poëticum at Regensburg, where he spent four years and a half, and then entered the University of Wittenberg. Here, at the age of twenty-four, he became lecturer in philosophy, was soon made Professor extraordinary, and, at the age of twenty-nine, received the additional appointment of Professor of Theology. Two years afterward he was made Provost of the University Church, which obliged him (our translator says *obligated*) to preach once every sabbath and festival, in addition to all the duties of his two professorships. Until now he had scarcely preached at all,—never more than sixteen or twenty times. His extensive studies, however, and his habits of lecturing, had prepared him to find this labor easy and to make it successful. During these years he was not only a teacher greatly admired and eagerly followed, but was an anxious inquirer and student himself; and both in philosophy and theology passed through trying exercises of mind which resulted in important modifications, if not changes, of previous opinions.

In 1792, he became chief court preacher at Dresden, — a station of great ecclesiastical importance in Saxony, which he occupied till his death in 1812. Here he obtained that celebrity as a preacher which has rarely been equalled. Crowds thronged to hear him, and stenographers attended to report his sermons, as regularly as the debates of parliament are reported; and although their skill is said to have been such, that “their copies often agreed word for word with the original as it was afterward printed,” yet the preacher felt compelled in self-defence to publish authentic copies of what he had delivered. And thus for many years he printed what he preached, until the number of volumes amounted to thirty-nine. Many of these sermons are written upon the same texts; a circumstance accounted for by the very singular and absurd regulation alluded to in the following passage.

“In the year 1808, Reinhard was commissioned by the highest authority, to select a new course of texts for two years, which, united with the old one, should constitute a regularly returning series for three years, to be used throughout the kingdom. This new course commenced in 1809. The evangelical Court Church, however, was a year ahead of the other churches in this respect. For this church, therefore, Rein-

hard was commissioned to make a new selection for the year 1811, in order that they might all come together in 1812. This gave Reinhard an opportunity to preach from three new series of texts for three years in succession, and enabled him to speak upon many subjects, which he would not otherwise have done; and hence this series of his sermons is particularly valuable and of especial importance. Reinhard was extremely fond of the historical texts which he had selected for the first year's course, and preached seventeen sermons of great value upon the most useful narratives of the Acts. The selections which he made for the church have since been most fully approved of, and as they had long been called for by the age, cannot in the strict sense of the word, be considered as his. He himself could have preached twenty years longer from the old series, as is evident from a book in which he has entered his themes." pp. 142.

Besides his numerous labors already adverted to, he made frequent appearance as an author. His most extensive and valued works were, his "Plan of the Founder of Christianity," a translation of which has recently been published by the editor of the present work, and has been noticed in our journal; and his "Christian Ethics," in five volumes, which was left in an unfinished state, but is described as a treatise of the highest character. His smaller works were numerous. He died of a severe and languishing disease, on the sixth of September, 1812. From the numerous traits of his character contained in the volume before us, we select a few of the most interesting.

"The answer to the question, By what means did Reinhard, weak and sickly as he was, succeed in accomplishing so much? must be sought for in his self-control, temperance, regularity, and careful attention to business.

"Always very severe towards himself, he had acquired such a habit of struggling with pain, as seldom to permit it to interrupt his labors. During his residence at the Gymnasium in Regensburg, he was twice brought down with a burning fever which almost deprived him of existence, and so weak was he, that his friends tried to persuade him to relinquish all thoughts of ever entering the ministry. His whole life at the university was a constant scene of struggling with poverty. He then had but a groat a day to live upon, and often went entirely destitute of warm food. Nor did he fare much better during the commencement of his professorship at Wittemberg. Great

earnings in this case were not to be thought of, so that notwithstanding the rich feasts daily presented to the mind, the poor body was often suffered to go empty. His self-denial in these respects united with his great efforts, in spite of the regularity of his life and the systematicalness of his studies, unquestionably created the germ of those stubborn corporeal diseases, which he bore for years in silence, but which, united with the misfortune he met with, in 1803, ultimately occasioned his death.

"He was a spirited companion and excellent in conversation. The weapons of dialectics which he knew how to use with such effect in his examinations and oratorical exercises, in such cases also served him an excellent purpose, furnished him with witty turns and remarks, and rendered him victorious without wounding. His faithful memory retained an abundance of pleasing and interesting narratives which he told with great animation and effect, and he was daily drawing new ones from reading the ancients and moderns, and hence was in no danger of making repetitions. He was very agreeable in jesting, and fond of pithy turns and witty remarks on public occasions, and had a quiver full of them himself, though he made a cautious use of them; by taking which course, he preserved his own dignity, and always remained within the bounds of the strictest politeness, while he added to the enjoyment of the table.

"Reinhard had a great number of letters to write upon theological, literary, and other important subjects, which were altogether dry and unattractive, and yet required extensive preparatory investigation. Saxony, long distinguished for her men of learning and acuteness, had had more literary characters than any other German state, in whom had been awakened the desire of authorship. Called as he was by the station he occupied, to exercise a general superintendence over the institutions of the country, it was natural that his opinion should be sought for by all who carried this desire into effect. Hence, of almost every work, great or small, in his department, published in Saxony, and of many published in foreign countries, during the last twenty years of his life, numerous as they were, he received a copy from the proprietor or author, with an earnest request for a preliminary notice or essay. With critical institutions, from the moment he became general superintendent, he refused to have any thing to do. To the requests he thus received, however, he conscientiously attended, without respect to person, knowledge, or country; for he made it an invariable rule to write a friendly letter to every author of

such requests, in which he either approved of the work or kindly pointed out its errors; and many there are in Saxony and elsewhere, who must acknowledge themselves greatly indebted to his counsel and encouragement in this respect. . . .

"Many were the calls he received from the wretched who awaited him in their places as he passed along the street, nor were they ever left unsatisfied. From the pecuniary aid thrown into charity boxes on particular days on which he preached, he had for good reasons as he thought, added to the amount of his spending-money, until it enabled him to support one hundred and twenty poor people. The assistance, however, which he received in this way was very small, and he increased it by various extraordinary contributions. His name was to be found on every subscription list for a benevolent object, and in liberal terms. . . . Respecting the worthiness or the unworthiness of the objects of his charity, he seldom entered into any very minute or extensive examination. . . . He contributed with the greatest generosity and pleasure to the support of new schools and institutions of instruction, and though he considered the system of giving stipends as in many respects defective, as it gives rise to abuses and hypocritical pretensions, yet he yearly disposed of considerable sums by way of stipends to poor students, who were either his godchildren or had been recommended to him." pp. 149, 150, 152, 156, 157, 159, 160.

We find ourselves compelled here to close our extracts, though we had marked some others in connection with those last given.

Mr. Taylor has done a good service, more especially to literary men, and above all to the clerical profession, by the publication of this work, and the sensible remarks by which he has introduced it; — always excepting the weakness of thinking it necessary to hang out his theological flag upon his closing sentence. We are sorry, too, to be troubled with some petty literary delinquencies, which we are sure would be no small trouble to the shade of so exact an observer of proprieties in style as Reinhard; e. g. "he was unanimously looked upon by all," p. 17; "which operated equally strong upon my imagination and my heart," p. 23. The first note on page 104 is unintelligible. But these are *macule*. The book is a delightful one. We hope Mr. Taylor will give us more like it.

ART. XII. — *Indian Biography, containing the Lives of more than Two Hundred Indian Chiefs: also such Others of that Race as have rendered their Names conspicuous in the History of North America, from its first being known to Europeans to the Present Period. Giving at large their most celebrated Speeches, Memorable Sayings, numerous Anecdotes; and a History of their Wars. Much of which is taken from Manuscripts never before published.* By SAMUEL G. DRAKE. Boston. Published by Josiah Drake, at the Antiquarian Bookstore, 56 Cornhill. c10. 10. cccxxxii. 12mo. pp. 348.

WE have inserted the whole of Mr. Drake's veritable red-letter page, with the exception of a quotation from Byron, which we do understand, and another from Eliot's *Indian Bible*, which, we confess with sorrow and confusion, is no more intelligible to us than the language in which our first parents held discourse in the garden of Eden. Mr. Drake has entered upon a new, untrodden field; where a failure in giving interest to his subject would attract the attention of but few, and success however signal would hardly repay the great labor of the undertaking. But he is not, we think, from the work before us, one who would be easily deterred from a pursuit, in which he has evidently proceeded to some extent, and in which he must certainly have taken deep interest.

In this volume we have an account of a numerous host of remarkable men. The author calls his accounts *lives*; but many of them are necessarily very short and general, partly from the want of interest that the reader might be supposed to feel in an extended narration, but more especially from the imperfection of the materials themselves. In other instances the lives extend over a number of pages; so that on the whole, in regard to *individual* dimensions, this work will bear a pretty fair comparison with the generality of biographical dictionaries. We have called these men remarkable. We mean by this that they belong to a remarkable race; a race as peculiar in many respects, savages though we call them, as any nation under heaven. With all the sterner features of the warrior, and that high feeling of independence that their mode of life created, there was not wanting the

exercise of the milder virtues, and the gentler affections, of our nature. It is not, however, our intention to enlarge at this time upon this matter, although we could say much upon it, and give numerous illustrations without travelling far beyond the limits of Mr. Drake's book.

There is a disposition at the present time to censure with some severity the conduct of the early settlers of New England in regard to their treatment of the Indians; and our author seems to have imbibed some portion of this spirit. We are far from defending or approving all their conduct; but censure here, as in other cases, should be measured out with just discrimination, in order to avoid the error of those who blindly denounce the Pilgrims, and the equal error of others who hold them up as perfect examples of faith and practice. The Indian, like the lion in the fable, has had no painter to delineate the story of his wrongs, the sad detail of his sufferings. Too often has he been shown to be in fault by the law of force, that demonstrative argument, the right of the strongest; and many a cession of territory has manifested his defeat and sealed his fate. He has been often unjustly accused and unjustly condemned through the interested motives of those, who have coveted his lands, and would barter humanity for gold.

In general, the natives received the New-England colonists with apparent kindness. But this was not solely the result of good feeling; for they had been weakened, and their country had been desolated by a severe pestilence and by the numerous wars between petty principalities. Even Canonicus, chief of the Narragansetts, and the friend of the English, soon after the arrival of the *May Flower*, sent a messenger to Plymouth with a bundle of arrows bound with a rattlesnake's skin, which amounted to a declaration of war; and if Governor Bradford, instead of filling the skin with powder and shot and returning it, thus showing his readiness to fight, had manifested any symptoms of fear, a war of extermination would probably have been carried on. We may add to this circumstance of the fear of the English fire-arms, and of the superiority of the whites, the deep rooted jealousy that existed among the tribes themselves, which led them to conciliate the regard of the new comers, and obtain an important and effectual ally in the frequently recurring event of hostilities.

But the colonists were suspicious of their red brethren. They were at times unduly so. The situation of the colonists, however, should be taken into view; a sparse population over a long extent of coast; in the rear, and extending indefinitely to the west, forests never penetrated by the white man, and filled with lurking and hostile Indians, ready, from any fancied or real injury, to dart upon the settlements, and burn and scalp and cruelly torture the inhabitants;—with people who gave no intimation of their approach, but advanced in secrecy and silence till they could make sure of their victim. The whole aspect of the country inspired gloom and a sense of danger in the minds and hearts of the colonists; they were shut out from the pleasant fields of Europe, with no human arm but their own for protection and safety. Their stern religious principles which led them to believe in the constant agency of evil spirits, and to regard almost every event as a special visitation of Deity, a dispensation of wrath, led captive their understanding and feelings. There was nothing in their situation that inspired confidence, or which gave birth to a joyous spirit. Every thought, every action was measured, and the sympathies and charities of life were only half unsealed. The harsher features of character were from this cause more developed than the kind affections. There were many "spirits," indeed, "finely touched," but not "to fine issues." They were held back by what the leading men regarded as paramount obligations.

We do not think it wonderful that our ancestors occasionally stepped over the limits of right in their treatment of the Indians. But there are instances of this which admit no apology. What can be more cruel than the commissioners of the United Colonies and the elders deciding upon the death of Miantunnomoh, a sachem of the Narragansetts, an old friend of the English, when taken in open war by his bitter enemy, Uncas, sachem of the Mohegans? And what makes the matter more criminal, is the fact that Uncas did not intend to put his captive to death, but would have released him on payment of a large ransom, had he not received the private directions of the commissioners and elders to put him to death. At that time Miantunnomoh was with the English at Hartford, where he had been left by Uncas, who was no otherwise restricted in his order, than that he should do execution within his own jurisdiction without tor-

ture. In the Pequot war, though it was justly undertaken, the conduct of the English was cruel beyond measure, and without the plea of state necessity. Women and children were put to death, and surviving captives were sold into slavery. During Philip's war the spirit of humanity and Christian benevolence finds much occasion of sorrow, many things that do not admit of excuse. We allude now more particularly to the unmerited obloquy, the cruelty to which the Christian or *Praying* Indians, as they were called were subject, and to the sad fate of some of their number who suffered death on unmerited suspicion. Even to this day many have been inclined to justify the course that was pursued in relation to this people. But we now have the authority of Gookin, a friend of the red man, and a companion of the Apostle Eliot in several of his benevolent missions, to justify our conviction. This is contained in Gookin's "Manuscript History of the Praying Indians," which has lately been brought to light, and is owned by the American Antiquarian Society. We hope it will be published in the Collections of that valuable society, for it contains interesting information, and is a warm, generous, and satisfactory defence of that persecuted class. Mr. Drake has derived much important matter from this manuscript, to very good purpose.

But we should not forget that though in war these scenes were witnessed, there were other traits which stood out in fair relief. Look at the labors of Eliot and Mayhew, seconded by Shepard, Wilson, Winslow, Whitfield, Gookin, and indeed by most of the leading and intelligent men of the age. There was a great deal of ardor in the cause, great exertions, and at one time a very considerable degree of success. It was not from a want of effort on the part of these holy apostles, that greater and more permanent success did not ensue. The principal sachems, and the powows in whose incantations the natives had faith, would not suffer the *word* to be preached to their people, except the great sachem Passaconaway who resided on the Merrimack, remote from any white settlements. This, with the poverty of the country and the bad example set by some of the English themselves, was a sufficient reason for the comparatively limited success of the holy undertaking. The general disposition of the leading colonists towards the natives was good, and many

efforts were made for their improvement at divers times, such as the attempt to educate them at college, to turn them from a wandering life, and furnish them with implements of husbandry to cultivate the ground ; but ever and anon some untoward circumstance would occur, and render useless all this pains-taking labor. These few remarks that we have made, we have confined to the New England colonists, from the circumstance that Mr. Drake's book is principally devoted to the Indians residing within their limits.

Mr. Drake has made in many respects quite an interesting book. It is written with a good deal of spirit, and contains many lives that will be read with satisfaction. Of these are the lives of the good *Massasoit*, sachem of the Wampanoags, of his sons *Alexander*, and the brave and patriotic *Philip*, or, as we would rather call them by their real names, *Wamsutta* and *Metacomet* ; of *Canonicus* and *Miantunnomoh*, sachems of the Narragansets, and many others ; and of the Christian Indians *Kattenanit* and especially *Hobomok*, whose life has been beautifully delineated by one of our most accomplished female writers.

No reader of this book can fail to perceive the laborious investigation which the author manifests in every page. He has diligently consulted not merely printed volumes of history, but pamphlets and manuscript papers, and has been fortunate in having had access to Gookin's account of the Praying Indians, to which we have before alluded. But there are some things which we hope the author will correct in his next edition. In the first place it would be well to leave out the *likeness* of King Philip, which is copied from the old one published by Church, a century and a half ago. We cannot believe that Philip was the ugly, misshapen creature there represented ; nor have we any reason from history to believe it, — at least none occurs to us. With the heroic deeds and brave character of Philip we naturally associate a commanding form and a well-defined, bold, and dignified expression ; and it is not well that such a *thing* as the plate represents should go down the line of posterity as a likeness of the great sachem, alike distinguished for bravery, patriotism, and talent. In the next place, although the materials of the work have been diligently collected, and we may rely on Mr. Drake's accuracy in that respect, the work itself is far from being correctly written. There are very many sentences

faulty in grammatical construction, others that are imperfectly formed, and consequently indistinct, while the press has not been corrected with sufficient care. The errors of haste may be easily rectified in the next impression; but in the mean time the whole work should be carefully revised, and numerous sentences should be re-written that the author may be just to himself. We are happy to learn that the speedy sale of this volume will afford an opportunity for another edition, in which we shall expect a revision of the present together with such additional materials as are continually gathering in the storehouse of the diligent and zealous antiquary.

ART. XIII. — *The National Calendar and Annals of the United States; for 1832.* Vol. X. By PETER FORCE. Washington City. 12mo.

WE owe an apology to our readers for not calling their attention to this most useful of Annuals at an earlier date. Circumstances beyond our control have alone occasioned the delay; and were it not so, we would prefer having it imputed to any other cause rather than an indifference to the valuable labors of Mr. Force. The present number of "*The National Calendar*" is not behind its predecessors in any respect but *time*; and, with all the veneration which some readers cherish for antiquity, no one we presume will value it the less on that account. The fluctuations of a weathercock this week afford as sure indications of the changes that will be forthcoming a month hence, as a register of the incumbents of public offices for one year, furnishes of their condition the next following. Change, incessant change is the order of the day. We ask for no illustration of this somewhat trite remark more striking, than a comparison of this number of Mr. Force's "*Calendar*" with the two or three last ones. A reader would hardly look for *moral* instruction in a book of this character, and the indefatigable compiler himself may not have dreamed of such an application of his labors; but we know not how a more impressive lesson could be given of the instability of human possessions, and the consequent vanity of ambitious aspirations, than is taught by a silent contemplation of the changes which so short a period has made in the ranks of the

officials, and by the dubious answer rendered to the inquiry, — "Where are they?" to which so often echo alone replies, "Where are they!"

Beside the usual quantity of information contained in the "Calendar," comprising every thing of importance in the arrangements of public affairs, the present number furnishes what may be termed the documentary history of the events which led to the American revolution, being a collection of papers arranged under different heads, and forming rather less than one third part of the volume. Many of these curious documents were new to us, and we charitably presume will be so to some of our readers. They constitute the crude materials of history, but after all convey a more striking picture of the events to which they relate, and of the state of the public mind at that period, than the most finished narrations of our historians.

Not the least interesting of these original papers is the Journal of the First American Congress held at New York in 1765, of which *Timothy Ruggles*, of Massachusetts, was President. This gentleman (well known as a distinguished lawyer and judge, as a military officer with the rank of Brigadier General,) saw fit to enter his dissent from the resolutions passed by this Congress, and to return home before the completion of the session. The Massachusetts House of Representatives, from whom the appointment of the Brigadier as delegate had proceeded, in consequence of this *contempt*, voted that he should be *reprimanded* by their Speaker, who discharged this duty in the following manner: "Brigadier Ruggles appearing in the House, Mr. Speaker said to him as follows, viz. '*Brigadier Ruggles*, The House last evening voted, that, with respect to your conduct at the late Congress at New York, you were guilty of a neglect of duty, and thereupon ordered that you shall receive a Reprimand from the Speaker of this House therefor. Sir, in discharge of my duty as Speaker of this House, and, in pursuance of their order, I do reprimand you accordingly. Sir, it gives me very sensible pain, that a gentleman who has heretofore been in such high estimation in this House, should fall under their public censure. I hope, sir, that by your future conduct you will not only regain the good opinion this House have heretofore entertained of you; but also the good opinions of all those whose displeasure you may have fallen un-

der on this occasion.'” The Brigadier's reasons in justification of himself were allowed to be entered upon the Journal of the House. They were couched in firm but respectful language. It is well known that on the breaking out of the war, this gentleman adhered to the royal party, and suffered the confiscation of his large and valuable estates. He died in Nova Scotia, in the year 1798, at an advanced age.

ART. XIV. — *The Choice: a Tragedy; with other Miscellaneous Poems*, by HANNAH J. PACKARD. Boston. Leonard C. Bowles. 1832. 16mo. pp. 142.

“THIS little volume,” as the preface informs us, “contains the writings of a child whose originality and intellectual and moral beauty made her the wonder and the pride of her native village;” and as such we cannot forbear to take a brief notice of its very remarkable excellences, and to say a few words of the author. For such wonderful exhibitions of youthful genius and piety speak more strongly for the capacities and high destiny of our nature than we are apt to imagine. And one design of signal deviations from the ordinary course of the human intellect may be to rouse the unthinking to a consciousness of the powers wrapped up within them.

Hannah James Packard, we are informed, was born at Duxbury, Massachusetts, April 15, 1815. Her advantages for education were very small till her twelfth year, when she was sent to a “high school”; at which time she was not distinguished for acquirements or the exhibition of talents. Though she was “painfully distrustful of her own powers,” they were soon discovered by her new teacher. During the three years of her continuance at this school, she made very great advances in learning, wrote most of her poetical compositions, and commenced her Tragedy, which she soon afterwards completed. “She was taken ill on the day she was sixteen years old,” and died in the following August. Her recorded resolutions respecting her “daily duties,” personal and relative, are worthy the attention of mature minds, and show the wonderful moral elevation of her own; and her poems are probably the most remarkable juvenile productions that have been witnessed among us.

The principal piece is “*The Choice: a Tragedy.*” The
VOL. II. NO. 1. 10

argument is an incident in Spanish history. In the war of the League, Leucate, a small city of lower Languedoc was besieged by the Spanish party ; and Barri, its governor, taken prisoner. Constanza, the wife of Barri, who was then absent in Montpelier, being informed of the misfortune of her husband, repairs immediately to Leucate and reanimates the garrison and prepares the most vigorous defence. The besiegers are repelled ; and irritated by so unexpected a resistance they raise a scaffold before the walls of the city, and presenting Barri upon it, intimate to Constanza that the city must be yielded or her husband suffer death. In this cruel alternative she offers all her wealth, and even her own person for the liberty of her husband, saying to the enemy : "My fortune and my life are mine, and I will sacrifice them joyfully for my husband ; but the city I owe to the king, and my honor to God, and I ought to preserve them to my last breath." Barri was sacrificed to the firmness of his wife, who revenged herself by obliging the enemies to raise the siege. Henry the Fourth being informed of this, made Constanza governess of Leucate, during the minority of her son Hercules. This noble action took place in the year 1590.

A mere analysis would convey but a faint idea of the skill with which the Tragedy is wrought from this simple incident. The unity is perfect ; and the dramatic effect, in such tender hands, is truly wonderful. There is a maturity of thought and expression in some parts which might make us believe we were reading the work, not only of a very uncommon, but of a long disciplined mind. But as we have not room for examples of such a length as would do justice to the author's power of conception, or command of language, we must content ourselves with having given a cursory opinion.

The smaller pieces in the volume are all characterized by truth of sentiment, and sweetness as well as purity of expression. The vein of solemn reflection in "The Close of the Year" is in beautiful harmony with the occasion, and shows a mind, we think, accustomed to "deeper thoughts than oft to youth belong."

"The bell has told the parting hour,
Another year has fled !
Farewell ! for we shall meet no more,
Till I have passed that misty shore,
The region of the dead.

"I know not but thou art the last
Which I may ever tread ;
I know not but the clouds which cast
Their darkness over all the past
May fold me in their shade.

"But O, I know if this must be,
And thou hast been my all,
Or if an age awaiteth me,
That I once more must meet with thee,
And answer to thy call." — p. 131.

Among the "*Miscellaneous Poems*" we observe several written on occasions of bereavement. In these the tender and mournful feelings are expressed with touching simplicity :

"Can the harp be hushed where the wild breeze plays ?
Can grief be calmed by the soother's prayer ?
A step has passed from the narrowed home
Where lingerers speak of that parted one,
A well known voice is silent there." — p. 139.

Or take the following from a beautiful little dirge on the death of an amiable and dear female friend :

"That voice which oft has answered mine,
Earth may not now retain ;
Nor ever will thine own sweet smile
Part those sealed lips again.

It seems a dream that thou art one
Among the silent dead !
That never more thy step may come,
Where it was wont to tread." — p. 142.

In closing the volume which contains these charming strains of the infant muse, the sad recollection comes over us, that the voice which breathed them is now hushed for ever. In the annals of genius there is no more affecting page than that which records its premature decay.

ART. XV. — *Poems by Miss H. F. GOULD*. Boston. Hiliard, Gray, & Co. 1832. 18mo. pp. 174.

WE think well of the exertions of "the friends of Miss Gould" in collecting many of her pieces from various peri-

odical works, and embodying them with others procured from the author ; not because their diligence has brought together nearly a hundred pieces in number, but because they have given prominence to what is worth preserving.

The muse of this pleasing author is never long upon the wing, but her flight is sometimes lofty, and usually graceful. Her inspirations too are much varied, and change "from grave to gay, from lively to severe." But passing by the subject of poetical inspiration, which, in these days of more material things, (like the oracles in the times of Cicero) has lost much of the reverence which it was once wont to receive, we shall speak of the poems as they appear to us, all unpractised as we are in judging of tuneful numbers, and unaccustomed to soar into the region of imagination. And it may be acceptable to our fair author, as we have found it to be with masters in the kindred art of painting, to hear the unprejudiced and unpretending judgment of those who know little about different schools in the fine arts, which are much talked of and have many perverse and bigoted disciples.

Miss Gould has an ample store and ready command of poetical language ; and, what is no small recommendation to us that have been so utterly unable to comprehend the strains of some late aspirants who have appeared to aim at reaching the very summit of Parnassus, her language is not too poetical to be intelligible. Of her subjects a full proportion are concerned with the ills of life ; but the multiform appearances of nature, human passions and pursuits, animal instincts and habits, and man's wanton and cruel interference with them, afford topics for very pleasing pieces, which leave a good influence on the reader's mind. Then, too, there are some things peculiar to Miss Gould, or at least peculiar to her in a greater degree than we recollect to have found them in poets of recent date ; so much so as to be characteristic of a considerable share of her poems. The sprightly fable, as in the "Fly's Revenge," the ingenious conceit, as in the "Midnight Mail" (which, without any imitation, reminds us of Cowper) ; also something akin to an emblem, which suggests the most touching thoughts, as "The Trunk from Sea," and what borders upon the riddle, as "The Benefactor," — give an agreeable diversity to the collection. These here and there are spiced with the epigrammatic, and above all are pointed always with a wholesome often with a beautiful

moral expressed or expressively implied. We cannot quote the pieces for the illustration of our remarks; and Miss Gould's readers and ours must judge whether we have succeeded at all in stating the characteristic qualities of some of the poems. We cannot proceed to a formal classification of the more playful pieces. We mention the "Address to the Automaton Chess-player" as a good specimen of the *Peter-Pindaric* class, and "The Butterfly's Dream," as a lively and graceful epitome of the mock heroic kind, or rather as containing the elements of this species, and showing that a suitable subject for this kind of poetry might grow under the author's hand into a work which would bear no mean comparison with the "Lutrin" of Boileau, or with Pope's "Rape of the Lock."

We will not close without giving one of Miss Gould's shortest and most beautifully finished poems, in proof of her sensibility to the works and soothing influences of nature, as contrasted with those of the busy world of man's creation. It is entitled "Forest Music."

"There 's a sad loneliness about my heart,—
A deep, deep solitude the spirit feels
Amid this multitude. The things of art
Pall on the senses—from its pageantry,
Loathing, my eye turns off; and my ear shrinks
From the harsh dissonance that fills the air.

"My soul is growing sick—I will away
And gather balm from a sweet forest walk!
There, as the breezes through the branches sweep,
Is heard ærial minstrelsy, like harps
Untouched, unseen, that on the spirit's ear
Pour out their numbers till they lull to peace
The tumult of the bosom. There 's a voice
Of music in the rustling of the leaves;
And the green boughs are hung with living lutes,
Whose strings will only vibrate to his hand
Who made them, while they sound his untaught praise!

"The whole wild wood is one vast instrument
Of thousand, thousand keys; and all its notes
Come in sweet harmony, while Nature plays
To celebrate the presence of her God!—p. 10.

If our remarks shall be the occasion of drawing the attention of any readers to this interesting collection of poems,

we have no doubt they will thank us for the pleasure and improvement which we have been the humble instrument of procuring for them, and that they will find numerous excellences which we have overlooked or failed to point out.

ART. XVI. — *Santo Sebastiano, or the Young Protector*, by the Author of "The Romance of the Pyrenees." Boston. Carter & Hendee. 1832. 3 vols. 12mo.

THIS is a reprint of a novel that made its first appearance many years since, and may be considered as belonging to a class now somewhat out of date. At that time we read it with pleasure, and we are glad to see it again, not only as worthy of a renewed span of existence, but as giving us an opportunity of revising the recollections of our younger days, and of estimating the changes wrought in our perception of the merits of works of fiction, and in the impressions made upon us by their incidents, — in short, the alterations alike in our taste and feelings, produced by the lapse of years, by greater intercourse with the world, and familiarity with works in the same department of literature, but proceeding from writers of surpassing powers, who have taken a widely different range in the fields of imagination. To those, whose earliest impressions of works of fiction are derived from the productions of Scott, Cooper, and others now of high renown, we can conceive, that the scenes and characters of a work like this before us may present views different from our own, since in these perchance the remembrance of former and long past pleasures may still linger, without our being conscious of it, shedding a cheerful and sunny light over things, that to them appear essentially barren and tasteless. With some distrust, therefore, of the absolute justice of our own conclusions, but without a whit more of implicit reliance upon the contrary opinions of such readers as we have just alluded to, the reasons whereof may be readily imagined, we have re-perused *Santo Sebastiano*; and though this second reading has by no means confirmed, in their full extent, the impressions remaining from our former acquaintance with the work; yet, we regard it as one of more than ordinary merit in its class.

Faults there are in abundance, both of matter and manner, but the general conception and management of the story

is ingenious and highly interesting; several of the characters take a strong hold upon our sympathies and command our good wishes, and the tendency of the whole is much more favorable to the inculcation of purity of feeling and affection, moral duty and excellence, than the contents of some much read, much praised, very fashionable, and extremely reprehensible novels of later days.

The plot is very intricate, and, by a naturalist, might be described as belonging to the Marsupialia or Opossum family, containing within its limits and subservient to it, many lesser plots or episodes, which, as well as the main story, all receive distinctly and clearly their final developement, with a pretty fair distribution of poetical justice among the several characters concerned in them.

Most of the characters are well conceived and ably supported. The principal hero and heroine, however, as is usual in novels of this cast, are in rather too great a degree patterns of perfection; and all the principal and more refined personages have a somewhat morbid sensibility of nerves, that renders tears and faintings and rapturous expressions of passion more frequent, than we can well conceive the necessity or the possibility of, especially among those who are represented as abounding in energy, talent, sense, and cultivation of mind. This is one of the great faults of the writers of works of this kind; they think by endowing the personages of their stories with more than ordinary sensibility, and giving them frequent occasions for a display of it, to get a corresponding hold upon the sensibility of their readers, and thus to cause them to be more entirely absorbed in the fictitious interest of the story. It may, however, be traced back to a high precedent in the works of Richardson (to go no farther), who has no small share of "delicate distresses," "exquisite feelings," &c.; yet, after all, to readers of really well disciplined mind and taste, it is mawkish and wearisome, and has led to much of the reproach showered, not unjustly but too indiscriminately, upon novel-reading as perverting and enervating a natural, wholesome, and useful tone of feeling.

Akin to this fault, and springing from it, is a great fault of style, that of redundancy of epithets to express the emotions thus assigned to the actors, rendering it frequently turgid and verbose, weak and tiresome. It is seldom that less than

three sources of tears or smiles are mentioned at a time, as contributing to the flow of the one or the irradiation of the other; and we find such triads as tiresome to our patience as were those of "Sir Robert Hazlewood of Hazlewood" to our worthy friend, counsellor Pleydell.

With all these faults, and more that we could point out, were it worth our while, we still like the book, and think it much more worth reprinting than many that have preceded it in this distinction.

ART. XVII. — *GP Inni Giovenili della Signora ANNA LETIZIA BARBAULD, tradotti in Italiano. Ad uso de' Fanciulli che imparano la Lingua.* Nuova edizione, corretta e migliorata da PIETRO BACHI, Precettore nell' Università Harvardiana. Boston. Carter e Hendee. 1832. 16mo. pp. 110..

THIS is an Italian translation of Mrs. Barbauld's "Hymns in Prose for Children"; a work whose merits in the original must be well known to our readers. The edition before us is a reprint from one published a short time since in London, with errors in translation corrected, and omissions supplied by the American editor, Mr. Bachi, whose name is very advantageously known as an instructor, and as the author and compiler of several grammars and class-books.

"The observation of these faults," says Mr. Bachi, "suggested the publication of this New Edition, in which the Hymns are given entire, and the mistranslations, it is believed, are rectified. A great embarrassment to young students, also, has been removed by resolving compounds into their simple words, by means of hyphens; while, in order to facilitate the pronunciation, the prosodial accent has been put upon all words of more than one syllable."

The language of the translation is choice and beautiful. We approve also the use of the prosodial accent in Italian books of this kind; and the plan which Mr. Bachi has adopted of resolving compound words into their primitives by the means of hyphens is a very good one, and will be of great utility to the young scholar. The beginner will find much less difficulty in reading the sentence "*Havvi un occhio che non si chiude giammai*," when he finds it marked thus, as in

the book before us, "*Hà-vi un óchio che non si chiúde già-m-ái*;" and this is the manner in which the Hymns are printed. The book recommends itself by its typographical beauty and correctness.

We are glad to see such a book as this for children; for we approve the study of languages in childhood, and think that it should hold one of the first places in elementary education. It is not because this happens now to be in vogue, — the mere caprice of an hour is too unworthy a motive to have any weight in the important business of education; nor is it alone that in childhood the delicate organs of the voice will more readily catch the nice, peculiar accent of a foreign tongue. But there is so much in the study of a language that comes within the grasp of the youthful mind; it so gently penetrates and expands the intellect of a child, — calls into exercise so many of its powers, — unseals the mental eye with so delicate a touch, and pours in upon its expanding vision a radiance so mild and beautiful, that we cannot help being persuaded that this branch of education is far better adapted to the powers, capacities, and wants of the youthful mind than almost any other which can occupy its thoughts. It is rather a common, and certainly a very serious error, to think, that verbal memory is the only mental faculty, which has any thing to do with the acquisition of a language. Every true scholar knows, that there are analogies in the various living tongues, — niceties of translation, — slight shades of meaning in words, and unending varieties of idiom, which keep the reasoning faculty in constant exercise, and give a healthy impulse to the whole mind. It is for these reasons, and others of a similar character, growing out of them, that we are so much pleased with this translation of Mrs. Barbauld's Hymns, which are presented to us in so neat a form.

INTELLIGENCE.

WE have received through the Messrs. Carvill, of New York, a communication made to J. L. Morton, Esq., Secretary of the National Academy of Design, by Count Hawkes le Grice, dated Rome 6th of August, 1831, giving some account of the Annual Exhibition (of Statuary) at the Campidoglio, for that year. The communication is accompanied by a letter from Samuel F. B. Morse, Esq., the President of the Academy to Mr. Morton, the Secretary, in which the Count is recommended as a correspondent, and proposed as an honorary member of the Academy. Mr. Morse states in the same letter, "that the Count is an English gentleman who stands high in the literary world as a writer on the Fine Arts and Archæology, and is a member of many learned societies in various parts of Europe."

We have not room in the present number for the whole of the communication. We have selected the account of Thorwaldsen's Statue of Lord Byron, intermingled with which account are many remarks upon the art of statuary, including the drapery, &c., with the author's notes.

Lord Byron is represented seated on the fragment of a Corinthian column, and appears in the act of looking over his shoulder. The right arm is raised up to his face; in the hand he holds a pencil; the other arm rests on his knee, and in the hand he holds a book on which is seen inscribed "Childe Harold." He is dressed in a frock or morning coat, reaching nearly to the ancles, and buttoned close to the body. The shirt-collar is turned down, and is confined by a cravat. A cloak falls from the shoulders, and is spread out on each side; it is also thrown over the right knee, and shows the figure. The attitude of the statue of Byron is conceived in a masterly manner, and the expression of the Poet endeavouring to catch the divine inspiration of the Muse is very impressive. The face is full of life, character, and sentiment; and the fire of genius glows from the stone. Of the *nude* there is but little, and that very indifferently finished. On the ground near to him on the right side of the column is a human skull; on a fragment, on which he is seated, is an owl, the symbol of Athens. It is sculptured in *relievo*, and on the front of the pedestal is the figure of a small Genius with a lyre; its foot is placed on a bark of antique form. This figure, which is in *relievo*, is far the most beautiful part of the monument.

The style of the dress of our poet, is most unclassic, and withal badly treated ; it could not have been worse. All are willing to allow Thorwaldsen to be the greatest of all modern sculptors ; but he has proved himself a very bungling tailor. He seems to know nothing about cut, and the coat in which he has represented Byron would be discarded as vulgar in St. Giles's. The tailors and sculptors to the court will on this account severely criticize this statue, as the shoemaker found fault with the make of the slipper of the Venus of Apelles. They will condemn that which relates to their trade.

We have seen the dress of the day tolerably treated by the London artists. They have considerable practice in that way, and they are acquainted with the most fashionable cuts. It would have been as difficult for a Thorwaldsen to surpass those statuaries as for Lord Byron to compose a song adapted to the taste of the poets of Seven Dials. The Dane should have recollected that Canova refused to represent Napoleon in a modern uniform, though requested ; and let him bear in mind his celebrated and beautiful statue of General Washington. Let him remember, too, that he himself once declared that nothing should induce him to depart from his school, as it was founded on good principles, on Greek art ; but he has yielded to English gold ; like Demosthenes, who boasted that all the gold of Macedonia would not tempt him, and yet suffered himself to be bribed by a small golden cup from Harpalus.

The Greek art was successfully practised in the time of Augustus and Trajan ; but in the reign of Nero, when luxury and vice corrupted the human heart, it perverted taste ; and when sculpture began to be a vehicle of ambition, the tool of tyranny, it rapidly declined, and after the time of Constantine it lost all traces of that manly character, which so eminently distinguished the great original. The statues of Titus and Julia, found but a short time ago, and now placed in the Vatican, are singularly interesting, as they not only furnish us with a good specimen of the Roman school, but explain the cause which contributed to the decline of the art. The statue of Titus is represented in a toga of extremely large dimensions. It falls into exuberant folds, and is arranged with over-studied art. The attitude is affected, and the whole exhibits misplaced refinement. The astonishing mechanical skill observed in the execution proves that the artist's aim was the difficult, and to copy the fanciful mode of the times. It was this conduct that brought the art to a low style ; and at last it lost all the traces of that pure simplicity which alone can give grandeur and effect. The statue of Julia is the worse of the two ; the drapery is cast without judgment, is hard, and artificial. The action of the head is *mannered*, and the hair is arranged in the whimsical way commonly seen in the busts of that period. To copy the fashion of our times is still more destructive in its effects ; it divests art of every redeeming quality. A few years change our notions of taste ; and we shall live to see ridiculed, in some of our public monuments, the marble effigies of great personages in flowing wigs and stately ruffles, in which every sentiment seems lost.*

* The desire of transmitting to posterity the shape of modern dress must be acknowledged to be purchased at a prodigious price, even the price of every

A man of ordinary capacity might stick the bust of the Duke of Wellington on a lay-figure, and dress it up in full uniform, emblazoned with orders, and then model the whole in clay. He would find that it required no knowledge of anatomy, or Greek art; and little exertion of the mind would enable him to copy all that was tangible; and also to preserve such proportions as might be mechanically determined. A statue so modelled could be sent to Carrara* to be executed in marble, and the copyist pass for a sculptor. Though drapery is commonly arranged on the lay-figure, yet here the case is very different; before it is added to the naked proportion of the statue, it must be well defined. The contour of the limbs and the action of the body must determine the nature of the folds. To give them grandeur or simplicity, character and effect, will depend on the sentiment of the artist. It would baffle all the ingenuity that art could devise to give a coat a classic air, or temper it into graceful folds; as all the cutting furrows and angular creases must be copied, or, what would be worse, the coat stuck close to the body, to perplex the marking of the muscles and distort the form.

Thorwaldsen received positive orders from a *committee of taste* to represent Lord Byron in an European dress; but we think he stands too high in his profession to be dictated to in matters relating to his art. We took the liberty of remarking to him how much we regretted to see his fine talent so abused; he felt keenly the reproach and exclaimed, "*Que voulez vous que je fasse?*" We even suggested the expediency of draping the statue of Lord Byron in a cloak, and it was acknowledged it would be favorable for effect, but it was feared lest it would convey the idea of a military man rather than of the Bard. We still affirm, that a cloak cast around the body and made to fall in large folds, massively grouped, would have been even consistent, grand, and classic. His brow might also have been encircled with a laurel crown, and the lyric god then stand to proclaim the poet.

thing that is valuable in art. Working in stone is a very serious business, and it seems to be scarce worth while to employ such durable materials in conveying to posterity a fashion of which the longest existence scarce exceeds a year.
— *Sir Joshua Reynolds.*

* Many persons express their surprise at the manner in which a statue is carved out of the block of marble; and copied from the model formed in the first instance, by the sculptor. It is only a mechanical operation, and a man without any knowledge of the proportions of the human body, or ability to invent, is able to copy the finest statue. Therefore, strictly speaking, it is erroneous to say that the sculptor's genius discovers his figure in a block of marble; it is his genius that conceives, and he executes the creation of his will by forming his statue in clay. The workman guided by the assistance of compasses and lines, geometrically determines the proportions, then removes the superfluous marble, and finally discovers the statue. The extent of the workman's talent, and the degree of his mechanical skill, are demonstrated by a distant or near approach to the original model; but, whatsoever may be the address of those artists, and their capabilities of finishing a Colossal statue, yet, when delicacy is required, they are found deficient. To mark the fleshy swelling of the muscles with spirit, to soften down the whole, — to finish the most difficult parts, the extremities; to make all harmonize in sentiment, to give the "graceful bend and the voluptuous swell," — requires a hand guided by higher faculties of the mind.

We cannot but disapprove of the manner in which "Committees of taste" are formed. We do not think that a Beef-Steak Club, or the merchants of Lloyd's Coffee-House, are persons who should be deputed to regulate the scale of national taste. The former is composed of some of the first noblemen of the age, whose mansions are adorned with *chefs-d'œuvre*; but whether those works of art were selected by their own judgment, or procured by means of their wealth, is a matter that might be in some cases questioned. Also with people of fashion, the heart is steeled; all the inherent energies of the mind slumber, and the noble sentiments of our nature become stifled at their birth. Fashion is a powerful narcotic, which lulls the mind into apathy, and renders it insensible to the intellectual and grand, and even to that which is calculated to arouse the feelings. The soul becomes at last satiated with pleasure, and the eye weary of seeing beauties in nature or art; and at last degraded man wanders from clime to clime, dissatisfied with all, and affecting to see nothing that can afford new delight.* It is this alone which has operated to prostitute the arts, and fashion has made them accessories to luxury rather than instruments to touch the heart. The sculptor and painter now labor to adapt their works to a lady's boudoir, or add to her album.† With regard to our rich merchants, we apprehend that their time is too much engrossed in observing the price-current to think of troubling themselves about classic art. Those worthy citizens are quite satisfied with the statue of our great naval hero, in Nelson Square, who is represented with one arm, and one eye, cocked-hat, and epaulets. Such men religiously despise every thing foreign, and are insensible to the epic of the art.‡ They would instinctively prefer an old ship's figure-head of Britannia smartly gilt and painted, to the Minerva Medica of the Vatican.

It must be generally lamented that the author of the *Triumph of Alexander* and the *Colossal Christ* should be restricted in his ideas, or influenced by persons of such bad taste. Those false ideas of art often arise from vulgar notions growing out of national prejudice and

* Galignani has published a plan of seeing Paris in a week. But an inn-keeper here, announces amongst other advantages of his inn, that all the principal antiquities can be seen from his window; and thereby the expense of going to see them be saved.

† Albums are now all the fashion; and the rivalry amongst the ladies is so great, that every means is resorted to, to get them embellished with the productions of artists; some liberally pay them, but others go more economically to work, and ask artists to come to their parties; where the smiles of the young ladies soon prevail on them to contribute to their mamma's splendidly bound Album.

‡ The same Mr. **** of Ludgate Hill, who confessed to Lady Westmoreland that he had been more occupied in looking after a good leg of mutton (a luxury very difficult to be met with here) than at the "*antichities*," was once at a large *conversazione* in the Corso, composed of *dilettanti* of the fine arts. Mr. **** seemed wholly engrossed in the profound study of some drawing of the Battle of the Centaurs, when at last calling aside an eminent English sculptor who was present, he observed to him, "As you are in the *marble line*, Sir, take my advice; *them* are things is humbugs; they never was monsters like 'em, half men, half horses."

education, which produce a perverse contempt for all that should be considered grand or sublime :

*Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.*

The propensities manifest the sentiments of the mind, producing different characters amongst men, and the intellectual faculties spring from a combination of the two ; for instance, a man of noble ideas and high attainments would be more capable of estimating that work of art, which approximated to his ideas, and allowed the exercise of the senses to estimate properly its merits ; while the man of mean breeding and limited ideas would be better pleased in the contemplation of an object, that appeared palpable to his sight, and which it did not require any effort of the mind to understand. Hence the scholar will regard Gibbon's statue of Mr. North* as a work of art, and see grandeur in the composition, find all consistent, and in unison with the character of a great statesman ; whilst the vulgar will only perceive it to want a coat and pantaloons in order to look like a true member of parliament, and he will consequently choose to see Lord Byron in a frock-coat rather than in a classic dress of an ancient poet.

Taste in manners and habits is constantly changing, and influenced by the caprice or the patronage of the great ; but taste in sculpture, we have before observed, is too firmly fixed to be shaken by the shifting winds of fortune ; it stands immutable. Athens has transmitted to us the highest productions of human intellect in literature and the arts. Their statues glow with sublime majesty, and breathe out such enticing charms as grace gives. They seem to beckon us onwards to fame ; their very presence warms our soul with generous ambition and zealous emulation. Thus not only has Demosthenes bequeathed to us a model of forensic eloquence, but his statue in the Vatican has furnished all that human ingenuity can embody ; — it has no compeer, but grew into being when the sciences were at their zenith, and learning ennobled the human form, and when the chisel of Praxiteles alone could deify the great.

* This statue is described in a part of the author's communication which we are obliged to omit. — *Ed.*

LIST OF NEW BOOKS,

FOR JUNE, 1832.

- Carey & Lea, Philadelphia.*—Cabinet Cyclopædia. No. 15. Italian Republics. By Sismondi. 12mo.
 Cabinet Cyclopædia. No. 16. Porcelain and Glass Manufacture. 12mo.
 Swallow Barn, or a Sojourn in the Old Dominion. 2 vols. 12mo.
 The Alhambra, or Tales of the Moors and Spaniards. 2 vols. 16mo.
 Wood's Treatise on Rail Roads. 8vo.
 Jackson's Principles of Medicine. 8vo.
- Key, Meilke, & Biddle, Philadelphia.*—The Young Man's Own Book. 32mo.
- T. L. Bonsal, Philadelphia.*—Life of Stephen Girard. By S. K. Simpson, Esq.
- Grigg & Elliot, Philadelphia.*—Condensed Chancery Reports. Vol. 3. 8vo.
- Latimer & Co., Philadelphia.*—Bible Letters. By Lucy Barton. 12mo.
- Macklin & Johnson, Philadelphia.*—Common Law Reports. Vol. 20. 8vo.
 English Ecclesiastical Reports. Vol. 4. 8vo.
- F. Lucas, Baltimore.*—Gill and Johnson's Reports. Vol. 2. 8vo.
- Peabody & Co., New York.*—American National Portrait Gallery. No. 1. 4to.
- J. & J. Harper, New York.*—The Ambitious Student, &c. By E. Bulwer. 2 vols. 12mo.
 Adventures of a Younger Son. 2 vols. 12mo.
 Memoirs of the Duchess De Abrantès. 8vo.
 Turner's Scripture History of the World. 18mo.
 Theological Library. Vol. 1. Life of Wickliffe. 12mo.
 Brown's Concordance. Miniature Edition.
- W. R. H. Treadway, New York.*—Petersdorf's Abridgment. Vols. 13, 14, 15. 8vo.
- Collins, Hannay, & Co., New York.*—Parley's Columbus. Parley's Washington.
- Pendleton & Hill, New York.*—Flora Mortland. By the Author of "Harriet and Her Cousins." 12mo.
- J. Leavitt, New York.*—Doctrinal Guide for the Young Convert and the Anxious Inquirer. 18mo.
 Sprague's Lectures on Revivals of Religion. 8vo.
- O. Halsted, New York.*—Stone's Letters on Masonry and Antimasonry. 8vo.
- C. F. Huntington, Hartford.*—An Elementary Book for Singers. 18mo.

- O. D. Cook & Co., Hartford.* — A Book of Natural Theology for Youth. 12mo.
- A. H. Maltby, New Haven.* — Mosheim's Ecclesiastical History. Vol. 2. 8vo.
- H. Howe, New Haven.* — A Treatise on Mineralogy. By C. Upham Shepard.
- Hilliard, Gray, & Co., Boston.* — The Victim of Indulgence. 18mo.
- Carter & Hendee, Boston.* — Paxton's Anatomy. 8vo.
Sequel to the Well-Spent Hour. 18mo.
- Richardson, Lord, & Holbrook, Boston.* — Parley's Curiosities.
Sullivan's Address. 8vo.
- L. C. Bowles & B. H. Greene, Boston.* — Beard's Sermons. 8vo.
Pleasant Sundays. 18mo.
Wood's Sunday School Addresses. 18mo.
Adventures of a School-Boy.
- Munroe & Francis, Boston.* — The Cook's Own Book. 12mo.
Castle's Manual of Surgery. 18mo.
- Perkins & Marvin, Boston.* — Taylor's Works. 5 vols. 12mo.
- Lincoln & Edmands, Boston.* — Evidences of Christianity. 12mo.
Key to Emerson's Arithmetic. Part 2.
- Crocker & Brewster, Boston.* — Evening Exercises for the Closet for Every
Day in the Year. By W. Jay. 12mo.
Sermons, by the Rev. Andrew Thompson of Edinburgh, Scotland.
- James Loring, Boston.* — Memoir of Miss Chloe Spencer, a Native of Africa.
By a Lady of Boston. 18mo.
The Beautiful Gardener, or a Father to his Children.
- Pierce & Parker, Boston.* — Granger's Sermon. 8vo.
- Lilly & Wait, Boston.* — Knowledge for the People. No. 11.
Moubray on Poultry.
- Josiah Drake, Boston.* — Indian Biography. 12mo.
- Dutton & Wentworth, Boston.* — Laws of Massachusetts, June Session, 1832.
- D. Reed, Boston.* — Recollections of Jotham Anderson. 18mo.
- Salem.* — The Tridead and Other Poems. By a Merchant. 18mo.
- Foote & Brown, Salem.* — Correspondence between the First Church and the
Tabernacle Church, Salem.
- C. Whipple, Newburyport.* — Whittington's Sermon.
- G. & C. Merriam, Brookfield.* — Present for a Husband and Wife. 32mo.